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AN ADDRESS ON PRACTICAL PREACHING,  
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Amongst the Students of the Theological Seminary at Andover, Massachusetts, U. S., there exists a Rhetorical Society, which, in honour of the late Professor of Sacred Rhetoric in that Institution, is denominated the *Porter Rhetorical Society*. At its Annual Meeting an Address is delivered on a given subject by a Minister invited by the Students. On the last Anniversary the Rev. Albert Barnes, Pastor of the first Presbyterian Church at Philadelphia, and who is advantageously known to the religious public in England by his "*Notes on the Gospels*," which have been reprinted by the Religious Tract Society, was appointed to that service. The subject assigned to him was *Practical Preaching*, which he has discussed, not in the sense in which that phrase is understood with us, i. e. the preaching of Christian duties, but in reference to that order of preaching which appears most adapted for usefulness. We anticipate that the following Address, which he delivered at Andover, September 10, 1833, will be read by many with great interest, both on account of the vigour of the style and the elevated objects that are presented to the minds of the rising ministry.

THE subject to which your attention will be invited, at this time is, *practical preaching*. The design is so to discuss it as to present, as far as possible, a view of the preacher's power and province. In other words, I desire to consider the question how may a preacher make the most of his office and influence in regard to the salvation of the world? In order to understand what is meant, it is necessary to distinguish this from two other kinds of discourse, which have often been deemed the appropriate province of the preacher.

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The first may be characterized as that which is contemplative, pious, and consoling. It rather assumes that there is a church to be edified, than that the mighty task is to be undertaken of recovering a church from a ruined world; rather that an edifice is reared which needs only that its proportions should be preserved; its beauty kept from decay; than that a man is to enter amid ruins, to engage in rearing an edifice from the foundation. He, who goes to this work, goes to speak words of consolation; to recount the privileges

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of those whom he addresses; to dwell with pious contemplations on their hopes, and their devotions over a less favoured portion of mankind. The aim of the preacher is not so much to convert, as to sanctify the soul; not so much to press the empire of God into regions of surrounding desolation and night, as to keep and cultivate the territory already gained. It assumes that in a time and manner, over which the preacher has no controul, the benignant purposes of God towards man will be manifested; and that the main end of the ministry is to retain the jurisdiction which God has already gained by his power. It cannot be denied that many men have felt themselves called to this special undertaking; and it would not be easy to deny that entire systems of divinity have received their form, from some such views of the design of the preacher. That such preaching is not useful will not be affirmed; and that a talent for it may not be eminently fitted to do good, will not here be called in question. It is pious, contemplative, edifying;—and it is a very important department of the great design of redemption, to train the recovered faculties of man for glory. The work of cultivating a field regained from the desolations of the wilderness, of making the landscape smile where before all was barren, may be as important, in some respects, as that more hardy and daring enterprise which plunges into the forest, and encounters cold and tempests, and floods, for the purpose of recovering sites for towns and empires from the far extended wastes. The design of noticing this, is merely to distinguish it from that kind of preaching which is to be the subject of this address.

The second kind of preaching from which I wish to distinguish

the subject before us, may be termed *speculative*. It may be of high intellectual character, and may call into exercise the highest endowments of the imagination, and the profoundest talents of thinking. It may draw from the stores of ancient learning; or it may revel much in splendid visions of what shall yet occur on our own globe. The single point on which I am remarking is, that it does not contemplate any direct and mighty movement on the spirits of men in converting them to Jesus Christ. It does not design an overpowering aggression on the works of darkness, and on the mighty mass of evil which has reared its strong holds in every land, and in every human bosom. It delights in abstractions; in unusual thoughts; in acute distinctions; in efforts to push inquiry into regions hitherto untrodden by the foot of man. If sin receives a blow from the preacher, it is rather some "wicked abstraction" than any living reality. If an onset is made, it is rather on the regions of darkness, as a theoretic movement, than on any living and active forms in which error and sin have embodied themselves.

It cannot be denied that the temptation to this kind of preaching is, to certain minds, very great, perhaps almost irresistible. For every gifted youth in the ministry, finds an influence which is constantly diffusing a paralysis over humble endeavours to do good, in the thought that to accomplish it, he must travel over a path which has been worn hard by the tread of centuries. In a path, so long trodden, he feels that no flower blooms that will diffuse its fragrance on the way; and no wild, romantic, and luxuriant prospect shall gratify him with the feeling that it has been unseen before. He seeks rather to strike into new regions of thought,

into some untrodden wild, which, though it may be uncultivated, and may be less useful, shall yet produce here and there rich and varied flowers, to gratify the taste for the original, the beautiful, or the sublime.—Perhaps no young man of genius ever yet entered the ministry without pensive feelings, that the road which he is to tread is the beaten path of ages; and that in his chosen profession, he is to lay aside, to no small degree at least, the idea of originality. The very piveness of this feeling, shall become a temptation, to make the pulpit the place where genius may revel in its own creations, and speculation may push the boundaries of thought into hitherto undiscovered regions.

In no profession is a temptation like this so strong as in ours. We cannot take a step in our investigations, without feeling that we are hemmed in on every side. We are amid a little glimmering of light, on the great subjects on which we preach; we become at once perplexed and embarrassed, by the little distance which we can see and traverse; and the mind feels an instinctive desire to attempt not merely to traverse the territory which is known, but to press the limits of knowledge further into adjacent darkness, and extend at least the true light of discovery, into new fields of thought. Who is there entering into the ministry, that cannot present many topics of inquiry, that now embarrass him, and where he seems to be fettered from taking one step in his work, until more light is shed on the dark theme?

There is another temptation still to this kind of preaching. There may be men in the ministry, as in all other professions, who enter it, and still more, who engage in its duties, not so much with the distinct desire of accomplishing some definite

work of conversion to Christ by each discourse, as to give play to inventive genius; to profound discussion; to the mere love of putting forth gigantic efforts; and even to indulge in the wantonness and play of the fancy. There is pleasure in the mere exercise of mind, and especially on the subject of theology. Mind delights in its own efforts, and often finds satisfaction in the mere putting forth of its own energies, or in surveying the beautiful or massive structures which itself has reared. The poet does not often give play to the exercise of his powers, like Milton, with the long-cherished purpose of making a book "that the world would not willingly let die." It is because poetic talent finds compensation for the toil, in its own movements or development. Who can believe that Cowper or Burns had an eye to either money or fame, as the impelling principle of their efforts? Thus too, men may write and study in the ministry, and it may become a profession which a talent for discussion may choose, and where the powers of a mighty mind may find ample space for the most expansive employment. Thus Jeremy Taylor seemed to live amid the creations of his own boundless fancy, and to have revelled amid the choicest productions of inventive genius,—the poetry of theology—simply because he found his high pleasure amid such creations. And thus too Robert Hall, seemed to have often found his high happiness, in being lost amid the rapturous contemplations of truths, on which the human mind had not gazed before, and which perhaps were too bright for the contemplation of any of the ordinary powers of mortal vision.

Against such revellings of the fancy, and such creations of transcendent genius, it is not proper to use one word implying disparage-

ment or censure. We should rather bless God, that he has conferred such gifts on men. They are proofs of man's immortality; stupendous demonstrations of what the powers of man may be when completely recovered from the fall. They evince with unanswerable demonstration, that man is endowed with native powers that pant to burst every shackle, and to range those fields of living light which Christianity alone has revealed as adapted to the eternal development of mind. The only design of introducing a notice of this kind of preaching is to distinguish it from the subject before us. Grand and rich as all this may be, yet it is not adapted to produce the effect, which I wish in this address to describe.

In speaking of *practical preaching*, I wish to describe that which is adapted to produce an immediate and decided effect on men, or that which contemplates the most speedy and mighty results which the Gospel is fitted to produce, if it is allowed to have its full influence on individuals and communities, and on the wide world. My object is to describe the kind of preaching which is best adapted to exert an influence over each thought, and purpose, and plan; over individuals and nations; that which shall spread over the farthest fields of influence, and result in the most speedy and numerous conversions of souls to Jesus Christ. Or in other words, I wish to show *why* this object should be aimed at; and what means are at the disposal of the preacher, under the aid of the Holy Spirit, to accomplish it.

Our first inquiry is, why should this kind of preaching be aimed at? I reply,

1. Because such was the preaching of the Lord Jesus Christ. We have not yet fully understood, or appreciated, the amazing wisdom

and power of the preaching of the Redeemer. But this is clear.—He wasted no effort. He exhausted no strength in mere idle speculation. He advanced no truth that was not adapted to make a deep and permanent impression on mankind. Mild, and tender as he was in all his ministry, and much as his discourses were fitted to comfort the people of God, yet they are adapted to produce deep and mighty movements in the minds of men. In his own time, his preaching shook Judea to its centre; and deep agitations attended his movements, whether on the banks of Gennesaret, or amidst the thousands of the capital. Nor has there been a great religious movement among nations since; or a mighty agitation in a revival of religion, which has not been produced by the doctrines that fell from the lips of the meek Son of God. No man can better fit himself for the scenes of awful sublimity and grandeur, in a revival of religion, than by the profound, prayerful, and incessant study of the character of Jesus Christ, as a preacher contemplating a vast and rapid movement among the proud, the rich, the haughty, the honoured, and the profligate. No words were wasted; no strength was put forth in vain; no doctrine not fitted to deep movement in the human spirit, was advanced even by him, who could have unlocked the eternal stores of wisdom and knowledge, and who could have held up the burning truths of eternity to the admiration and awe of mankind. He came not to tell us *all* about God; nor all that *we may know* in eternity, that may be adapted to a state of purity and love, but he came to disclose a definite, and well adapted set of truths to effect a specific purpose—to convert fallen men to God. All that he said was fitted to this; and having conveyed



this portion of light to the human soul, he who knew all things closed his lips in sacred silence, and the wondrous scene of eternity, were further shut out from the view of men.

2. Such was the preaching of the Apostles. They evinced not only by their zeal in traversing all lands, to make known the gospel, that this was *their* view of the ministry, that it was adapted to make a deep and permanent impression on mankind, but their recorded sentiments evince the same thing. In their writings, we have doubtless the substance of what they delivered in their public discourses. And in those writings, great and sublime as are the truths which they present, yet there is nothing for mere speculation—nothing for the satisfaction of a vain curiosity—nothing that can be considered as the mere pomp and pageantry of brilliant, but useless truths. There is not a truth advanced by them, which would not *bear* to be preached in the most agitating, and heart-stirring scenes of a revival of religion; nothing which, in the most critical periods of such revivals, would not serve to advance the work. With how much propriety could this remark be made, respecting no small part of the discussions that even now constitute our studies as a preparation for the ministry, and of the discourses that are delivered in the pulpit? How many tomes of learned and laborious theology may be found reposing in dignified grandeur on our shelves, in which there could be found only here and there, thoughts occurring at painfully distant intervals, that would be fitted to advance a revival of religion? And how much of existing preaching from sabbath to sabbath is there that has no such end in view; and where there would be decided dis-

appointment, if it *should* happen to be attended with the conversion of sinners!

3. In the brightest and purest days of the church, this kind of preaching has been that which has produced the most rapid and amazing changes among men. When Luther, and Calvin, and Knox, rose from the oppression of the Romish hierarchy, they pursued their labours with the *expectation* that their voice would be heard in all the vales, and on all the mountains of the old world. It *was* heard. It sounded in the glens and glaciers of Switzerland; it was borne over the plains of France, and along the banks of the Rhine and the Danube, it shook the throne of England's king, and echoed along the highlands of Scotland, and moved in all Europe,—a heavy mass, on which had been recumbent the shades of a long and chilly night, and roused no small part of the world to life, to energy, to regeneration. When Whitefield thundered, when Edwards reasoned, when the Tenants pleaded, no small portion of the people of America were roused to seek the path of life; and hymns of thanksgiving rose from thousands of tongues, taught to sing by the power of the gospel, brought to bear *directly* on the consciences of men. In these bright and splendid illustrations of what the gospel is adapted to do, occurring indeed at long and melancholy intervals, we see the kind of preaching that will commend itself to men, under the intensest rays of the Sun of righteousness, and men too, whom we should be the most apt to select as the best of all others adapted to spend their lives, in simply edifying the few Christians that might be found existing at any time, or in carrying the torch of truth farthest into surrounding regions. The

case of Edwards will at once occur as a most striking exhibition, of this just feeling about the proper object of preaching. Out of the pulpit he seemed to be making only a most mighty effort to push the conquests of truth over vast territories of strongly fortified error; to prostrate some mighty foe that stood in the way of the Son of God, and that cast a long and dismal shadow of death far into surrounding regions. Yet in the pulpit, the single aim was to press simple truths into the hearts of men, and bind them fast to the cross of the Saviour. Probably, *all the sermons* of Edwards might be read without its occurring that his was a mind that would find repose in such a treatise, as that on the will, or in speculations such as attended the controversy respecting original sin.

4. All other kinds of preaching than that which I am endeavouring to describe, are comparatively useless. And it is lamentable to reflect, that there is so much discourse in the pulpit, that may be considered as a mere waste of learning and strength. In looking at any department of action in this world, we are often called on to lament that there is so much talent that is expended in purposes of no utility. At any single period of the world, there is talent enough to accomplish all the purposes of intellectual advancement, and moral improvement that is needed. No small part of it, however, is in obscure life, and never called into action. The mighty resources of the soul slumber. No great crisis occurs to call them forth; and in the calm and regular course of events, mind lies obscure and unknown—like precious veins of ore, concealed beneath the surface from age to age, because no great convulsion has laid them open to view.

Yet when mind is called forth, how often are we compelled to mourn, that genius burns and blazes for nought. Its fires are kindled to glow for a little period, and then expire. They have shed a momentary glare on the earth—perhaps on some parts which were not *worth* the illumination—portions which are desolate and barren, and then all has been again dark. In more respects than one, the fires of genius are like the ignis fatuus of the night. *That* seeks fens, and morasses, and vales, which cannot be made fertile. So often the fires of poetic genius, and the splendours of eloquence, shed a temporary glare on regions of barrenness, and the only effect of lighting them, is just to tell us that *these* are regions of thought that cannot be made fruitful, and that will not reward the toil of culture. It would be a most melancholy task, to attempt to collect together and arrange the truly valuable results of the most brilliant and splendid endowments that have been manifested in our world.

But chiefly is this *waste* of talent and learning to be lamented in the ministry. Other men may perhaps be allowed to lavish their endowments on objects of no value. Whether talent lies buried or unknown, or whether it burn and blaze and consume itself in poetic fancies, or whether it be exhausted in profound and subtle inquiries among the schoolmen, is a distinction of little importance. But not so in relation to talent, that is consecrated to the ministry. There is purpose, and design, and something to be accomplished. And we cannot resist the inquiry which starts up in the mind, why should a preacher labour to prove a point which no one doubts? Why exhaust his strength in a speculation which no one can follow? Why

attempt to press his way into regions of abstractions and non-entities; to engage in theological romance and knight-errantry, when dying men are before him? Why engage in the pulpit, in speculations, which should be settled, if settled at all, out of the pulpit? And why wander amid the fields of fancy, and attempt to create and explore new worlds, when all the realities of a world of sin, and all the fearfulfulness of an eternal hell, and all the glories of an infinite heaven are before him? *The minister of God has something to do.* His task is a definite one. It is to make the most of all his endowments of nature and of grace, in the recovery of a fallen world.

5. The kind of preaching for which I am pleading, is that which alone is adapted to the state of feeling and the habits in this land, and in these times. Among the advances most remarkable in this age, one is that active energy is turned to account. Mind is not suffered to slumber; and being roused, it strikes at some definite results. It is the characteristic of this age; and much evil as we may imagine we see in some of its features, and much as we might be disposed to stay the headlong propensities of these times, still this characteristic is stamped on these times, and it is ours to act on it. Our fellow countrymen scarce stop to look at the process by which a result is to be reached, but they strike at once at the result itself. Be it a good or a bad end, this is the trait of the times; and religion, if spread at all, will be spread in this way. Unless the ministry engage in their work on the same principles, the world will get a-head of them. Infidelity and sin, and those plans of gain and traffic, which trample down the sabbath, and the institutions of our fathers,

will enclose us on every side, and while we contemplate, the citadel of religion will be taken. The contemplative habits of other times will not answer for this age. The leaden and cumbrous rules which we may find in the tomes of the older theology, will not do. The profound, dry, technical, elaborate lucubrations of those books, will not fit the ministry of these times. We need a ministry of our own—a ministry formed with reference to this age, that is apprised of the habits of thought, and action of these times; and that does not appear as if it had been transplanted from scenes and times two hundred years gone by. Without implying any reflection on those times, or maintaining that *ours* is a state of things more favourable for the promotion of sound religion, still it is maintained, that the ministry should be apprised of the age in which it lives; and should endeavour to impress its great purposes on the characteristic features of that age.

This is to be the land of revivals. If the same spirit of revivals can be extended to other lands, let us bless God that it may be. If ministers from this land, can witness like scenes on Pagan shores, let us give him still higher praise. But, however it may be in the old world, or however Christianity may be propagated in heathen lands, *here* is to be a nation where the church is to be established and reared amid the thrilling and awful scenes of revivals of religion. It accords with the character of our people; the active, hardy, mighty enterprise of the nation. It is the manner in which all sentiments here spread, by deep, rapid, thorough excitement, and hasty revolution. A year may effect changes here, for good or bad, which an age might not

produce on the comparatively leaden population of the old world. It accords with our history. It is the way, the grand, glorious, awful way in which God has appeared to establish his church in this land. There is scarce a village, or a town in this country, that cannot recall in its history, the deeply interesting events of a revival of religion. There is scarce a church that lifts its spire to heaven, amid surrounding forests in our western lands, that does not become filled with worshippers amid the thrilling scenes of such a work of grace. Along the hill and the vale, in the deep and solemn grove, the voice of prayer and praise shall be heard; the spirit of God shall diffuse solemnity over the scattered population; and the village shall rise, consecrated as a hallowed spot, by the intensely interesting scenes produced by the presence of the Spirit of God. Our land is thus a hallowed land. Our villages and towns are thus, by God himself, set apart to his own high and sacred purposes. One entire country becomes thus sacred; in the sublime purpose of spreading the gospel around the globe. And every new village becomes an additional pledge, that God designs our land to be instrumental, in sending the gospel among all the nations of the earth.

In this state of things, the ministry is called to act. They are to live amid the deeply awful scenes of revivals of religion, it needs not men of dull lethargic spirits; of tame and solemn monotony; of pompous and lordly dictation, of slumbering and heavy purposes. Preaching is needed of direct practical power; preaching that aims to accomplish something; preaching that will not be satisfied unless something be done.

Our other inquiry is, by what means shall the ministry be ren-

dered effectual? A general answer to this question would be, by those, and those only, which are sanctioned or directly appointed, in the New Testament. He, who commissioned the preacher, knew what would be needed in the accomplishment of this great work, and appointed means adapted to all ages, and times. The truth of God is as well fitted to produce effect here, as at Jerusalem, at Ephesus, at Corinth, at Rome. The means at the disposal of the preacher are, therefore, substantially the same in every age. Their application may be varied by changing circumstances; and the study of the preacher is to acquaint himself with the great original elements of power in the gospel adapted to all mankind; and then with the particular direction and use to be made of those elements by the circumstances of the times in which he lives.

He is to study the elements of power in the gospel, or to study the gospel as fitted to make an impression on man. I say he should study the gospel as adapted to this. I know that most men, and a very large majority of ministers, feel a particular repugnance to the business of studying the gospel. And to this fact that it is not profoundly studied, as adapted by its author to make an impression on man, is owing the very slight success which attends its preaching. Few men professedly study the New Testament. Few can read, or desire to read the Bible in the original. Few probably have set down to the deliberate task of inquiring whether the gospel is fitted to any great purposes, and contains any elements of power. It is so much easier, and so much more respectful to pay deference to the fathers, as though wisdom died within them; it is so much easier to be engaged in the apparently more zealous business

of going from house to house, and it has so much the appearance of self-indulgence, and literary ease, to be found in an attitude of laborious thought and investigation, that the consequence is, that, in perhaps a majority of cases in this land, a very hasty preparation for the pulpit, is about all the studying that is performed by the ministry. And just in proportion as the profound *study of the Bible* is neglected, whatever else may be done, is the efficiency and success of the ministry lessened. Truth adapted to human nature, lies buried deep in the rich ores of revelation. To be ours to any practical purpose, it must be dug out *with our own hands*, and separated, while we sit as a refiner of silver, and patiently look at it, and toil that it may be adapted to our design. It is natural indeed, in an age of action, to feel that such time is wasted. And it will not be unnatural to expect to be reproached as idle. But have we ever reflected, that if we wish to accomplish *any thing*, to strike an efficient blow, it will be by profound thought and plan? The man who wishes to accomplish a great purpose in diplomacy, shall make human nature, and political principles, the study of years. A single successful negotiation may be all that we shall see, and we shall wonder at the success. Half the world will ascribe it to chance;—the secret profound study of years is unseen. The physician, who shall reach the seat of disease, almost as if guided by the unerring hand of God, down to the dark hidden springs of life, reveals, perhaps, by that single touch, and in a moment, the result of the profound study of years. All that we saw was there; and one moment has revealed the mighty power of years of patient thought.

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Perhaps half his fellows were disposed to deride him as a poor plodder, while many of his co-equals, by apparently a more devoted life, sought to step at once to the honours of the profession;—and killed as many as they cured. The warrior, shall stake on the issue of one day, his country's liberty. We may see only the result. We may admire the skillful evolution; the profound plan; the calm spirit of the leader; his confidence of success, and his splendid victory. Yet that day, that hour, shall be the result of the profound investigation of years. And shall we believe, that the gospel, designed to revolutionize the world, is less worthy the profound *study* of the ministry, than the healing art, or the rules of war? Not unless it is a system, *not adapted* to its ends, and a scheme regulated by chance, or under the direction of caprice.

Is not this feeling lingering in the bosoms of many ministers of religion, that the gospel is not itself *adapted* to secure the conversion of sinners? That it is a set of arbitrary and unmeaning statutes, having no reference to any laws of human action, but designed to evince its own weakness, and to play harmlessly around the spirits of man, till some other agent, with which it has no necessary connection, shall come in and remove the useless and ill-adapted parade of truths, and accomplish the work, by a new and independent power? Like some splendid and mighty engine, apparently adapted to great efficiency, that should play harmlessly over a besieged city, that should exhaust itself in its brilliant and dazzling revolutions, till not a wall battered down, or a breach made, the besieged should join to admire the

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imposing but useless display, or laugh at the pompous and unmeaning parade; and when its uselessness was discussed, should be coolly put aside by some other agent, and the city should fall by this new and independent power? And do not many now preach, as if this gospel was not adapted to produce these changes, and as if they were dependent on some agency, that worked without rule; that acted by caprice; and that had appointed the gospel to see how splendid and gorgeous a pageant might be got up to show its own inutility, and its own unfitness for any valuable end? With this feeling, how can a man preach expecting that sinners will be converted? And why did Infinite Wisdom originate such a splendid and shadowy pageant?—So did not Paul. Assuredly he preached, believing that the gospel was the power of God, and the wisdom of God unto salvation, to every one that believeth."

I speak these words deeply penetrated, as well from my own brief experience in the ministry, as from the plain truths of the Bible, with the great truth that no preaching will be practical and effectual, without the aid of the Holy Spirit. There is no truth which so pervades and saturates a man's soul in the deeply affecting incipient scenes, and awful impressiveness of a revival of religion; as that all help must come from God. Then a man must lay aside all that is mere poetry and romance, in his preaching, and address himself to the serious business of converting men, and then will he feel, what no mere theory can teach him, that all help is from God. But will this sense of dependence, then most deeply felt, weaken his efforts, or teach him to relax his toil? When is the time in which men are most pungent, faithful, and full in their

labours? In the midst of those scenes, and then does the soul take most firm hold of this mighty task, of urging sinners to flee from the wrath that is to come. If the agency of the Holy Ghost was arbitrary; if his coming was merely to convince men that all labours were idle and useless; then I admit that a sense of dependence would paralyze all efforts. But this is not the place which the doctrine of the Spirit's influence is made to occupy in such scenes. His mighty power is put forth, I admit, at the end of human effort, and to give efficacy to it; but then it is not to hold up the preacher and his message to scorn and derision; it is not to counteract and oppose the tendency of his ministrations; it is not to suffuse the cheek with shame and tears at the ill-adaptedness of his toils. It is to fill the heart with joy, and the eyes with tears of love and gratitude, that the God of grace has blessed the efforts, and borne the truth, as it is to the sinner's soul. The Spirit comes, to pour a pure flood of redeeming light on the soul, not to extinguish it, and then create a new power. He comes to open the way to the heart, for the truth; not to arrest its impinging on the soul; he comes to encompass, and pervade it with vital energy, that it may accomplish an effect which this mighty gospel is fitted to produce.

The gospel is adapted to this end. That gospel which we preach, is the most mighty moral power that has been applied in this world; and is the adaptation of means to a definite end, more certainly indicative of unerring wisdom, than can be found in any of the other arrangements of God. In what that adaptation consists, it is not needful, perhaps not proper for me in this place to at-



tempt to say. It constitutes the laborious teaching of this place, and the laborious study of your fathers and brethren, who are now in the field.

In a few words, however, you will permit me to express my view of the design of the gospel. Mind, as it commences its existence here, may be contemplated in two aspects. First, as *mind*, capable of expanding and rising for ever. It enters on an existence in a universe, fitted to eternal development. These starry heavens, and majestic worlds, in whose contemplation we are soon lost, are fitted to the investigations of mind, adapted to immensity and eternity. What the mind which we attempt to influence, may be, and may be speedily, is one of those subjects on which we are soon lost. He that could compare the mind of Newton, when an infant, with the same intellect at the age of thirty, then destined to be regarded as by common consent, at the head of the race, can have a faint view of what the mind of man may be. If in eternity, the mind is to experience any parallel development, and prodigious expansions, who can fancy what these intellects may be, in the future ages of that distant world? Yet on this mind, to mould it, to transform it, to train it, to adapt it to those future developments, the ministry is called to act.

But mind is to be contemplated in a second aspect. Man is a sinner. This mind is fallen; and is as capable of terrific and awful developments in hell, as it is of glorious changes in heaven. And if in the world of woe, mind undergoes any terrible developments, like the change observable from the infant, to the character of Nero, or of Richard the Third, or of Caesar Borgia, or Tiberius; who will not tremble

when he enters the desk, and reflects, that he holds in his hand, and breathes from his lips the mighty power, which is to check, to awe, to restrain and to purify these spirits, and adapt them to the society of the heavens?

That man is in ruins, it is not my business now to prove. Christianity assures and declares the truth of this fact, but did not create the fact, and is in no sense to be held responsible for it, any more than the science of medicine is for the existence of disease. The fact is assumed in Christianity, and described as it is in other records pertaining to man, as a known, and dreadful evil, which needs a remedy. Man totally propense to sin, with raging passions, lusts, and desires; averse to the restraints of law; unmindful of his character and destiny; we come to restrain, to change, to save. The design of redemption is to take mind as it is, and to *make the most of a moral agent in ruin*; to call forth all his great powers into proper action, and subdue, and annihilate the propensities to evil. To do this, God has fitted up the gospel—a scheme which in the tenderness of its scenes, connected with the work of Christ, the sublimity of its hopes, the power of its truth, the immortality of its prospects, is fitted to call forth all that is tender, elevated, immortal in the mind of man; and which, in the sanctions of its law, its appeals to the conscience, its adaptedness to awe, and fix, is designed to restrain and subdue all the evil propensities of the human heart. It has already bowed the most mighty intellects, and showed its power to control mind, when imbedded in a frigid system of philosophy;—mind, when raging, and burning with ungovernable lusts;—mind, that sought for immor-

tality on fields of blood and crime;—mind, amid the luxuries of courts, and the refinements of civilized life;—and mind, when found in the hut of the Hottentot, and in the degraded pollutions of the Islander.—This power we go forth to wield; and we live near the time, when its mighty energies are to take hold on all human wickedness, and usher in the glories of the millennial morn.

It remains then to inquire, in few words, what peculiar powers are furnished by these times, to the practical preacher to apply the gospel to the hearts of men. Or what position does the gospel now occupy, in relation to the business of converting sinners to Jesus Christ? I shall attempt to answer by stating a few particulars.

1. The business of preaching, is better understood now than at any former period. What I mean is this, that all the valuable advances which have been made in theological science, have consisted in just this, to see more of the adaptedness of the gospel to man as a moral agent; and this has been gained by studying the Bible, and by the practical work of the ministry. He is the best theologian, not who has the most learned lore in his head, or on his shelves, but who is the best apprized of the proper means of conducting a revival of religion. And that is the man, not he who pronounces from a dignified seat of retirement, on the proper evolutions, and position in the field, who coolly arranges the business in the retirement of a learned cloister, but who has himself been down into the field of conflict, who has stood amid the din of battle, and whose heart has been fired, not with the love of complaint, but of victory; and who, under the inexpressible pressure on his spirit, in a revival of

religion, has been urged to the Bible, to know what is to be done to save trembling sinners from hell. In this land, and in these times, men may enter the ministry, under incomparably greater advantages for understanding the power of the gospel, than has been known at any former age of the world. To enter on the work of revivals, in the time of Luther and Calvin, with the dim light that began to gleam on their path, and amid the thick shades of Papal darkness, around their footsteps, with the shackles of the scholastic theology, and the trammels of the schools, was a gigantic effort. Common minds were not competent to it; and none but those mighty spirits could do it. To engage in this work, at periods not very remote in this land, when theology retained much of the technicalities of the schools; when it depended on its terrific armour; its measured stately movements; its dark and terrible frownings, when men learned that they were doomed to woe for another's sin; were told to love a Saviour who died but for a few; that they were cramped, and manacled, and unable to do what was commanded to be done, was a task that chilled the energies, and palsied the tongue, in the addresses to men. Much as there may be to lament now, yet there is this in which to rejoice, that the ministry may turn its talents to immediate practical account. And to meet and avail ourselves of this state of things, there is this to be said, that our Theological Seminaries are designed to teach the theory and practice of revivals of religion; to tell the sons of the church in what way the gospel may be so preached, as to convert men to God; and dismal will be that day, if it ever comes, when they shall be places

of ecclesiastical repose, and grandeur, and dictation—temples from which we shall hear only solemn, and oracular voices of warning against the mischiefs of revivals, and the dangers of converting men to God. For other purposes than this, are those temples reared. And the church contemplates that her young men, when they come forth, shall come apprized of the fact, that there is glory, and not shame, in the thrilling scenes of revivals, and that the ministry is designed simply to convert the world unto God.

2. I need not insist farther on the *active* powers of this age, and of its faculties for doing the work of the ministry. Men may see much evil in this intense action, and there may be danger that it may trample down all good institutions. But the way to prevail over this evil, is not to sit down and weep. It is to attempt the great work belonging to the men of this age, to turn this immense activity into a good channel. To do this needs not men of a dull, lethargic temperament, but men who are disposed to toil, and who feel that the age requires a voice of strength and a mighty arm to be lifted up, to stay its propensities to evil, and bring it back to God. When all the evil tendencies of this nation are excited to action, it demands that the energies of goodness should be put forth, to recal men to virtue and to heaven. Let one maxim be remembered, and be the guide of our lives; *the facilities for doing good in this world, are far more than for doing evil.* If a man wishes to make the most of his powers for *any purpose*; to see how far his energies may reach other men; he would seek some plan of goodness. I know that here and there, a master spirit may rise, or may be *raised up*, by

some remarkable circumstances, whose evil influence shall seem to settle over nations and ages. Thus Alexander and Cæsar rose. Thus Napoleon was a creature of a revolution, to ride on its whirlwind and to direct its storm. And these deeds of disastrous lustre, stand out in history, and fill all the field of vision, and we seem to think the facilities of doing evil are more than those for benevolence. But it is not so. The deed amazes, strikes, awes. It is amid the storms of war, and the tempests of revolution. It comes from the pomp of strife and the clangor of arms, and the pageantry of victory. But deeds of goodness are silent, obscure, or perhaps unnoticed. They flow like the sweetly meandering stream; deeds of evil pour down like the impetuous torrent. The one resembles the dew; the other the tempest. The influence of the one is prolonged from age to age; the other suddenly ceases its influence, and is remembered but in name. To continue the illustration. The stream that rolls through the vale shall diffuse its blessings from generation to generation; the torrent that swept over the hills, and spread desolation, passed by, and the evils were soon repaired, and verdure and beauty, soon removed all traces of the path of desolation. What evil influence is now felt by the mad ambition of Alexander and Cæsar? Even the monuments of their victories and crimes are gone, and the *name* is all that we have. Nay, what evil influence is now exerted on mankind by the mad career of Napoleon? In a single generation the towering institutions reared by ambition and crime have fallen; the fields drenched with blood have become fertile; the nations which he enslaved are as free as they were before; and the *name* is all.

But how different the scene, if those mighty energies had been directed in a channel of goodness! Washington has sent down his name, intertwined and embalmed in our institutions, to the latest times. The influence of Paul and John, has been continued from age to age, whilst the last memorial of Nero and Tiberius has faded away. Henry Martyn and Brainerd have sent an influence around the world, infinitely more mighty than that of Alexander; and Howard's name shall accomplish infinitely more good, than the name of Napoleon will evil. The design of these remarks is to come to this conclusion—that in God's world, fallen as it is, the power of doing permanent good, is infinitely greater than that of doing permanent evil; and with this advantage over the sons of darkness, we enter on the work of the ministry.

3. The third observation which I make, relates to the accumulated power, of which the preacher may now avail himself to press the gospel on men. His power is not in the pulpit only. His province extends to every thing, that can be the means of introducing the gospel to the souls of men. Were there time, this remark would be illustrated with reference to the simple but mighty power of goodness itself, or of holy, humble piety, in a minister—a power that will accomplish far more in this business, than the most profound learning. If a man wished to give the utmost possible expansion to his faculties and his influence as a mere experiment, to see what *could be done*, it would be by giving to them just that freedom and proportion of action, which the entire influence of Christianity would produce. True piety is not monastic, tame, lethargic. It is the spring of action. Paul, and Peter,

and Edwards, and Brainerd, and Martyn, and CHRIST most of all—have evinced its mighty power.

One feature of the piety of these times—attended with some peril to its depth and purity is, that it comes forth and exerts an influence. It is not the characteristic of this age certainly, that its religion burns under a bushel, or to illuminate with sombre and saddening hue, the gloomy walls of the cloister.

With reference to the accumulation of power at the disposal of the ministry, I should speak of the Sunday School—an invention that is yet to accomplish just about as much in religion, as the steam power is in manufactures and navigation. And the minister who should enter on his work, not designing to make use of this power; or so *elevated* in his aims, and so conscious of dignity and greatness of learning, as to be unwilling to stoop to even the humble details of the Sabbath School, would be about as wise as the navigator so in love with the magnificence of sails and lofty masts, as to deem the movements of the steam engine beneath his notice. Connected with this there should be another remark made. The whole tendency of things is to bring the ministry down from a most ill-judged elevation, and to make preachers think and act like other men. We have laid aside the wig, the band, the gown—and a little of the pride and pomp of the clerical station. We have begun the process of bringing down the high pulpits, which our fathers reared all over the land, and of coming down nearer to the people. We have laid aside much of the technicalities of our profession, and the unmeaning jargon of the schools, and have begun to learn, that the people are not scholastic

philosophers. Their philosophy is right—always right, for they have no theory to cramp them, and philosophy with them is nature in thinking and speaking. And if we wish to do them good, we must study philosophy in common life, and understand the ways of thought in common life, and become, characteristically, as preachers, men of common sense. The ministry is securing an access to the hearts of the people. There is no land where it has such a real influence as in this; and no place where that influence is so pure and elevated as in a revival of religion. There may be less awe, less pomp, and less stateliness, but awe, and pomp, and stateliness are not influence, and do not make men religious. The time has come, when the minister can meet a child or a man, without alarming them, and when they are united to them by the cords of affection, far more than by the terrors of office.

But chiefly is this accumulation of power to be contemplated in reference to the press. Why should not the ministry avail itself of this power, to an extent at least one hundred times as great as has hitherto been done? The truth is, that the great mass of learning and power of writing in this land is, and will be, among the clergy. It is not with the actual book-makers and conductors of the press. It is with those who have been trained in our colleges and seminaries, mainly at the expense of the church; and the church has a right to expect a very explicit answer to the question, why these trained talents shall not exert their full influence, in wielding this mighty power,—not for purposes of fame, or money making, but to do good. Without infringing on any of the duties of his office, a minister may exert ten times the

influence from the press, that he does in the pulpit. Who was a more faithful and successful preacher than God's own Edwards? But when shall Edwards' influence die? When the great globe itself, with all which it contains, shall dissolve. Where shall be its limit? With the farthest continent and island, the ultima Thule of Christian enterprise and benevolence? No, not then or there. In that world where the ransomed spirit dwells amid the blaze of eternal truth, shall it feel for ever the power of that wonderful man. I speak not this to excite ambition, but to do good. The thoughts of your mind and the purposes of your heart, may strike on thousands of other minds at once: a purpose conceived in the obscurity of a parish ministry, may expand, like the thoughts of Mills, until it shall pour a flood of light over nations. I know it may be said there are books enough already, and no small measure of very wise and sage contempt is cast on this book-making age. With men who write for reputation, such sage remarks are very well. But you will remember that the people within your circle, may read what you write, while even far abler writers may repose in learned and cumbersome dignity on the shelf. I know it may be said, that this propensity will not increase our reputation abroad. Even this may be so, and if reputation were what we sought, it might be well said. But our object is to secure the triumphs of the gospel, and that is the best reputation which secures that end. And I know that young men often feel that they will do a thing which is unworthy their reputation and their character. And all this is said when they have no reputation and no public charac-



ter; when every thing remains yet to be acquired; and when it is as easy to *mar* such a spotless fame by indolence and inactivity, as by any measures however wild or Quixotic. Who ever accomplished any thing in this world, that did not suffer his reputation to take care of itself, and engage heart and soul in some grand enterprize, where his own little self might be lost?

4. But one remark remains to encourage the ministry in its efforts to accomplish the great and magnificent purpose, of applying the gospel to the souls of men; and of living for the millennium. It relates to the position, which Christianity occupies in the world. I know there is much infidelity; much boisterous, clamorous proclamations of the wisdom of unbelief; and much action among the enemies of God. But when we go to preach this gospel—is it to be newly tried in its power? Is infidelity to meet it in its strength, prepare to measure weapons with it, and to attack it with hopes of victory, or flushed with success? Never again. The battle has been fought and re-fought; the question has been tested again and again, by all the arts of ridicule and power, and cunning, and skill, and learning. The field is gained on this subject. At one time Christianity was attacked by ridicule, and survived. Again with fire and sword, and yet it lived. Now the might of empire attempted to crush it, but it did not die. Now the argument of Celsus and Porphyry attempted to overthrow it; and now wit and imperial power, united in the person of Julian, attempted to destroy it, but it still lived. Now infidels dig deep into the earth, to

make the rocks speak against the truth of revelation, and to show that "he who made the world and revealed its age to men, was mistaken in its age;" and others with labours as intense, attempt to penetrate the shades of ancient night, and reveal the names of dynasties in India or China, long before the world, according to the Bible, began. And now infidels seat themselves on the ancient volcano, and interrogate its layers; or they walk amid the crumbling monuments of Egypt to convict the Bible of folly or falsehood. All this career is run. These battles are fought. These strong holds are abandoned; and you, my young brethren, go forth to the ministry to preach a gospel tortured two thousand years, subjected to the piercing gaze of the most learned and subtle of men; driven often almost apparently onto the rocks and shoals of shipwreck, and with the voice of the fiend heard amid the tempests, and trampling over its anticipated disaster;—but now having rode out these storms, and on the unruffled bosom of the deep, with a calm sky and full sail, going to bear light and salvation to the wide world. There is no form of sin which can stand before this gospel; no power of persecution or arms that can oppose it; no science or art, however much it may seem to contradict it, that does not soon mingle with it, like light from the same source into one. And just now science and art and Christianity blend their influence, and pour an intense radiance on the earth, and the kingdoms of nature and of grace are rolling on, the gladness and triumphs of the universal redemption of mankind.



## AN ORIGINAL SERMON OF DR. WATTS.

The Rev. Thomas Milner, M.A., Wigston, Leicestershire, the author of a Memoir of the Life and Times of Dr. Watts, which is now ready for publication, has favoured us with the following unpublished discourse, in the Doctor's well-known hand, which we hope will interest and instruct many of our readers.

Mr. Pickard, whose death the discourse was intended to improve, was a member and a deacon of Dr. Watts's church in Bury Street. His son, to whom the Doctor inscribed the copy of this sermon, resided chiefly at Cheshunt. For this gentleman, he wrote the following inscription, which is placed against the south wall in Cheshunt Church :

In memory of  
Thomas Pickard,  
Citizen of London, who dy'd suddenly,  
Jan. 29, A. D. 1719-20,  
Ætat. 50.

A soul prepared needs no delays,  
The summons come, the saint obeys ;  
Swift was his flight, and short the road ;  
He closed his eyes, and saw his God.  
The flesh rests here, till Jesus come  
And claims the treasure from the tomb.

Underneath this has been added, at a subsequent period—

In memory also of  
Sarah Pickard, of Theobald's,  
Widow and relict of the above-mentioned  
Thomas Pickard, and daughter of  
Sir Robert Jocelyn, of Hyde Hall,  
in this County, Bart.  
She dy'd the 23rd of June, 1759, aged 86,  
full of piety as well as days.

EDTORS.

To Mr. Thomas Pickard, jun.  
SIR,—At your request I have endeavoured, by my notes and memory, to recollect the Sermon preached on occasion of the death of your dear father : you have here the most substantial parts of it transcribed, except what related purely to the Church of Christ, of which he was a member. If it may be made of use to yourself, or your dearest relatives or family, I shall rejoice. You know my usual omission of the character of the deceased at the end of funeral discourses ; and it would be needless here, since you better knew his worth than I can write it. As in the church, we mourn the loss of a valuable brother and assistant in the affairs of religion ; so your tender and honourable respect to the memory of a father and a friend in all the affairs of life, civil and re-

N. S. NO. 116.

ligious, will not presently wear out. When you read the following pages with this temper, they may become more entertaining and useful than otherwise so plain a discourse could be.

With hearty recommendations of yourself and household to the care and presence of your God, and your father's God,

I am, Sir, your servant and affectionate friend,

May 18th, 1709. I. WATTS.

A SERMON PREACHED ON OCCASION OF THE DEATH OF MR. WILLIAM PICKARD, APRIL 17, 1709.

Gen. xlviii. 21.—*And Israel said to Joseph, behold I die ; but God shall be with you.*

IN the words, we find a dying saint acquainting his son with his own present dissolution, and leaving a blessing behind upon all the

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family. This is also prefaced with a note of attention: Behold, said old Jacob unto his son Joseph, take notice that I die, but the blessing runs plural, *God shall be with you*, with thee, Joseph, and with thy children, and with all thy household, for he shall bring you all again to the land of Canaan, the promised land, where the bones of your fathers lie, and which is the figure of the heavenly inheritance to which I am departing.

*Doctrine.*—The presence of God with surviving relatives is a very proper blessing for a dying saint to leave, and well worthy of their notice.

To improve these dying words of old Israel to Joseph, these dying words of our departed friend to his only son, I shall pursue this method:

1. Consider what is implied in this blessing, *God shall be with you*.

2. How valuable a privilege it is, and consequently how proper a blessing for a dying saint to leave.

3. In what sense may a father be said to bless his surviving posterity?

4. What is there in such a word of blessing, from a dying saint, that makes it so worthy of our notice?

Lastly. A few inferences from the discourse.

*First.* What is implied in this blessing, *God shall be with you*. Though the blessing be of so vast an extent, yet I shall reduce it to these three heads:

1. The exercise of God's all-sufficiency of grace towards them and for them. By God's all-sufficiency I mean all those attributes or perfections of his nature, whereby he is able to make a creature happy, and by his grace I mean all those perfections which incline him to do it. If God be with us, he is with us like himself, in the manifestations of divinity, acting

according to the glory of his nature, which is all-sufficient and gracious. His presence with us is but a particular effect of those more general words of grace, *I am your God*, and this reaches to Abraham, Isaac, and Jacob, and their seed, to believers and their offspring. His all-sufficiency is ours, and his grace is ours, so far as we stand in need of it for our happiness. Are we in dark and difficult circumstances, and want wisdom to guide us? We shall have divine advice and counsel, if God be with us. Are we surrounded with pressing straits and distresses, so that we want compassion and powerful relief? we have an almighty friend at hand if God be with us. He is our guide whilst we walk; our support when we are falling; our defence against all the enemies of body and mind. This God is a very present help in every time of trouble. If he be with us, he shall supply all our need according to his riches in glory, by Christ Jesus.—Phil. v. 19.

And this text answers the question, how God comes to condescend after such a rate to us sinners? His presence is in the first place given to Christ, and through him communicated to men. He chose out one man for his all-sufficiency and grace to be for ever present with, in an unspeakable and inimitable manner, that he might in a glorious and regular way, as becomes a God, be present with the sons of men according to their capacity.

2. The presence of God with us implies the display of his various relations to us, and his fulfilling the characters of these relations. God, in the first person of the glorious Trinity, calls himself our father and our friend, and these are very useful names for a Christian to meditate on that has lost a friend and a father; God, in the second per-

son, sustains the relation of our brother; our surety; our redeemer; our keeper; our high priest; and our king; ready for every service that such characters imply, and he is near us with his blood to wash away our guilt. He brings near his righteousness to pacify our consciences, which has pacified the justice of God. He is near us with all those treasures of grace that the father has laid upon him for us. God, in the third person, is our light; our sanctifier; the comforter; and the witnessing spirit; if God be with us, we have a short and speedy access to an heavenly Father. We have communion with an all-sufficient Saviour, and enjoy his salvation; we have the spirit of light, and comfort, and holiness present with our souls.

3. The presence of God implies the accomplishment of his several promises. It would be too large to cite the Scriptures wherein the fulfilling of promises is called the coming of God, or the coming of Christ to a person or people. He is a God always in covenant, and always mindful of the articles of it, and in this sense he is always with his people; but he makes his presence more sensibly appear, when we can look upon particular instances of his providence and grace in this light, and say, now is my God come to fulfil his word; I see, I feel him confirming his faithfulness and accomplishing his mercy. The promises reach to every state and circumstances of a saint. They extended to life and death, to time and eternity, and God cannot fulfil these words to his people unless he be eternally present with them.

*Secondly.* How valuable and proper a blessing is this for a dying saint to leave in his last words.

There is no consideration we can

enter into upon this point, but declares the exceeding value of it.

1. Consider the state you are in, a state of temptations and difficulty; many trials and many sorrows. This wicked and deceitful world is always with you, and in the death of a dear relative, you have lost one faithful friend to assist you; now, in the midst of surrounding calamities and dangers, to have an all-sufficient Saviour, a compassionate comforter, and an almighty friend present with you, is a blessing of invaluable worth.

2. Consider the work you have to do, and that is to find out your duty, which sometimes is not easy; but a present God will direct you to practise difficult duty, when found, a present God will give you strength. You have many sins to subdue, many devils to conflict with, many graces to attain and exercise; a present God will be your perpetual assistant in all these. You have need of much prudence and much patience in the education of children; much wisdom and courage in converse with men; much zeal and devotion in the worship of God, and in the service of his interest in the world. The constant presence of God with you will render these things easy.

3. Consider your own utter insufficiency to fulfil any one duty without a present God. Your inability to bear any Providence that is afflictive without a supporting God, or to behave aright under prosperous circumstances, unless you have a teaching God: *without me ye can do nothing*, saith our Lord to the apostles, John xv. 5. But God being present, St. Paul by faith assumes to himself a mind of almightiness, *I can do all things through Christ, which strengtheneth me*, Phil. iv. 13.

4. Consider the vanity and in-

sufficiency of all other friends if God be absent. There is many a distress comes upon us, many a pain upon our flesh, and darkness upon our spirits, wherein our friends can only stand by and pity us, but can afford us no relief. How great a privilege is it then to have a God with us who is never at a loss to help.

5. Consider the miserable estate of those that are *without God in the world*, Eph. ii. 12. Such are aliens from the heavenly country; strangers from the covenants of promise; without Christ; without grace; without true comfort in this world; and without hope in the next; and this is my case, must every soul say, if God be not at all present with me, if he be not my God.

6. Consider the mournful complaints the saints themselves have made, when God has in a degree withdrawn himself from them. How doth Job complain, yet he cannot find him turning to the right hand or to the left, and he is ready to expire and die, because God, who was his life, seems to be absent and hide himself. In short, this word of blessing, *the presence of God*, is inclusive of all good in earth and heaven, in time and eternity. How glorious is the privilege and advantage to have the ear of a God where you may pour out all your complaints, even such as you would hardly tell to the friend of your bosom. To have the eye of a God to watch over you, when the eye of a father and a friend are closed in death, and can watch over you no more; to have the heart of a God working towards you with tender compassion, when the heart of your dearest relative lies cold in the grave; when the soul of Abraham, our father, in heaven, is ignorant of us, and

Israel acknowledges us not. Our pious ancestors made it the common form of taking leave: *God be with you*, was the salutation at parting, but in our age we have so contracted the sound of those words, that we have quite lost the sense of them, though the biggest of blessednesses are included in them.

*Thirdly.* In what sense may a dying saint be said to bless surviving relatives.

1. In a way of prophecy by divine inspiration; thus many of the ancient saints were filled with the spirit of God, and left an effectual word of blessing upon their surviving household. Thus *Isaac blessed Jacob*, Gen. xxvii. 33. Thus *Jacob*, in my text, *blessed Joseph and his brethren*; and it is only in such cases that a dying saint can say with full assurance, "I have blessed him, yea, and he shall be blessed."

2. In a way of prayer. So the word blessing is often taken in Scripture, Gen. xlviii. 20.—*In thee shall Israel bless, saying, God make thee as Ephraim*, i. e. The Israelites shall thus pray for their children. Thus did our departed friend often pray for his relations in flesh and spirit, for his family, and for the church, for their continuance and advancement in grace and peace.

3. In a way of faith, and hope, and dependance upon a promise. So *Jacob* is said to do, Heb. xi. 21., trusting the promise of God to bring them to the land of their fathers, as well as pronouncing the certainty of it by a new inspiration. The promises made to families are many in Scripture: that he will be the God of parents and of their posterity; that he will pour out his spirit on their seed and his blessing on their offspring; that believers shall not labour in vain,

nor bring forth for sorrow, for they are the seed of the blessed of the Lord, and their offspring with them. Now a saint that has been much in prayer, and much in faith, may leave such words of blessing as these are to his children, when he is dying, with an encouraging hope to see them fulfilled in the day of the resurrection.

*Fourthly.* There are some particular considerations in such a blessing of a dying saint that render it worthy of notice. There are three which I shall mention, that relate to the person dying; and three to the surviving relatives.

The considerations relating to the dying person are these:

1. Let God be with you. I commend you to the care of that God, whose presence I have experienced all my life, and it has been my chief joy, and comfort, and hope in the days of my pilgrimage. That God without whom I could not live: *his love has been my life, and his loving kindness I have found better than life.*—Psal. lxxiii. 3. Therefore, not only will I praise thee, but I recommend thy presence and thy love to my dearest friends, as their life and their chief happiness. Many years have I walked with him, and he has walked with me. O, let him walk with my family too, and conduct them in the ways of holiness and peace. Many a difficulty have I been involved in, and he has set my soul free; in many a temptation has he delivered me; under many a trial he has supported me, and he has made my feet to escape out of many a snare. Let this God be with you, my children, in all your difficulties, your trials, your temptations, and your snares. It is that God that has convinced me of sin when I was careless and ignorant; has awakened me when I was sleeping the sleep of death; I leave

him to convince my careless relations, and the unawakened souls of my kindred, if any such be among them. He has brought me near when I was afar off from him, and has given me hope and joy in believing. Let this God abide with my household, and bring them all near to himself, and give them all the knowledge of Christ Jesus and eternal life in him. I bless his name that he has given me to see his work begun already on the souls of those that are nearest to me. I leave them with joy in his hands, for he is their God as well as mine, and even those that are yet incapable of knowing him, my youngest posterity, and such as are yet unborn in future generations, I commit them to this my God, and hope in the long extensive grace of his covenant. He that took me out of this world, and gave me a name and a place in his family, will, I hope, make my offspring his sons and his daughters too, and make them pillars in his own temple. In many an ordinance he has met my soul and blessed me, and I have found him often in secret prayer. Let that God be with you, my children, and awaken your tongues to pray, and teach you to hold the same converse with him, and make you joyful in your own retirements as well as in his house of prayer. He has exercised his various attributes towards me—his all-sufficiency and his grace; I am waiting for a more glorious display of them: he has fulfilled his several relations to me on earth; and I am going to my Father and my Friend in heaven: he has accomplished many a promise to me already, and here I lie expecting the accomplishment of the rest. And I leave this God with you, my surviving relatives, to manifest himself to you all in



the same methods of covenanted love. Such a review as this did dying Jacob take when he blessed Joseph, and said, *God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long until this day, the Angel which redeemed me from evil, bless the lads, and let my name be named on them, and the name of my fathers.* Gen. lxviii. 16.

2. Let that God be with you whose presence is my support in death. That God on whose hand I lean whilst I am walking through this dark valley; that God into whose hands I commit my departing spirit; and into those very hands do I commit all my dear relatives, in my family and in the church, which I leave behind me. I go away from things visible into that unseen world which I have known by faith. I leave you in this visible world, but not without a God. I go into the eternal state where I hope to meet my God, and leave it to his care to bring you thither. This God I have trusted with all my eternal concerns, and I now recollect my transactions past in giving up myself unto God, and I approve and confirm them all. I venture my soul upon the same grace still, and commit my surviving household to the same grace.

3. May that God be with you, from whose presence I expect eternal happiness; and I leave you to his care to make you happy. I have often seen him in this world through the glass of his ordinances, by the eye of faith, but now I am going to behold him face to face. O may his face shine upon you, and grant you his salvation. I have seen him here upon earth, but with many interruptions, and many a cloud has come between. I shall see him above without a cloud and without

ceasing: there is no more sin, there is no more sorrow, and the hidings of his face no more. I leave him to bring you to the land of your fathers, as Jacob expresses himself in my text; to the heavenly Canaan, when you have finished your course on earth. I commit you to his care who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to which joy and which glory my soul is hasting apace.

Thus much for the considerations that relate to the person dying. There are also three considerations that relate to the survivors, that make the words of this blessing delightful and valuable.

1. May the presence of that God be with you, who can never die. Behold, I take my farewell of you, but God doth not. The prophets; where are they? and the fathers are dead, Zech. i. 5. *Abraham is ignorant of us, and Jacob knows us not,* Isaiah xliii. 16. But our heavenly father is the all-knowing and the everliving God. I put off the relation of a father by death, but God maintains his relation for ever. Behold, I die, I leave you, but I leave you not comfortless, for God shall be with you.

2. May that God be with you whose presence alone made my company useful or delightful to you. Do you mourn for a father or a friend dying? It was God that made that father or that friend desirable, and put all the comfort into those relations that ever you tasted in them, or received from them. They were but streams of comfort; he is the spring.

3. May that God be with you who is all and in all.

3. May you have the presence of that God who is able to do for you what I could never do,



and to give what was not in my power to give. A God that can subdue your sins, pardon your iniquities, give peace to your troubled consciences, and heal all your diseases. He can and will be more to you than ever I was or could be. I leave you to that God who is your light and your defence; who will be your sun and your shield; who will more than supply my absence; who will give you grace and glory: and no good thing will he withhold from you if you take him for your God; if you fear him, and trust in him, and walk uprightly before him. If our Lord Jesus Christ told his disciples that it was expedient for them he should go away, that the Comforter might come; I may also say, through the faith of God's presence with you, that it is expedient for you that I should go away and die, that you may live more immediately upon your heavenly Father, for advice, comfort, and assistance; and that he may discover and communicate to you, more of his immediate presence, and give you to taste more of his consolations from above.

Let me conclude this discourse with three or four reflections on the foregoing subjects.

1. If the blessing of dying saints be useful and valuable to surviving relatives, what an advantage have aged Christians by walking long with God. They have something valuable to bequeath to their children. They have known God long in the methods of his love; they have seen the outgoings of his grace often in his sanctuary; they have had much experience of his all-sufficiency in their straits and difficulties; they have found his several characters fulfilled, and his promises made good; and with hope and joy they can trust their dearest re-

lations they leave behind into the hands of an experienced God. But what a dreadful thing is it to be upon the borders of death, and have no God; and yet this is the case with the biggest part of mankind. They leave this world and have no God into whose hands they can commit their own spirits, or whose presence they can leave behind for a blessing to their families.

2. What a privilege is it for those that are younger, to have such a Parent and such a blessing. A parent that has prayed *for you all his life and continues to pray for you with his dying breath; a parent by whose faith and in whose name you had some interest in the promises of the covenant as soon as you were born, and who has still been labouring in prayer and faith till he saw Christ formed in you.* The children of the saints that are thus blessed by the faith and prayer of the dying parents have great encouragement to hope for the presence of God with them.

3. Let such happy children strive to keep near to God, and to walk with him, and not forfeit his presence. Have a care lest you run counter to the blessing of your dying father. Abide with him and he will abide with you. Take the advice of David to his son Solomon, 1 Chron. xxviii. 9. *And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind, for the Lord searches all hearts, and understands the imaginations of the thoughts.* If thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever. Put away every idol that may offend the eyes of his holiness. Maintain religion in your family, and say, like Joshua, when Moses was dead, *as for me and my house, we will serve the Lord.*

4. Wait and hope for the full enjoyment of the blessing of a dying father; for the everlasting presence of God in heaven, when he shall bring you to the promised land where your fathers are gone. And maintain such a holy intimacy with God whilst you are tra-

velling through the wilderness, that when you pass into Canaan, you may leave the same blessing behind you for your children; and may your God and your father's God be with you and them for ever. Amen.

## ESSAYS ON NONCONFORMITY.

### No. VII.

IN our attempt to produce a correct, though a hasty delineation, of the scriptural idea of a Christian Church, as well as in our subsequent endeavour to expose the shadowy character of the advantages which are supposed to result from a national religious establishment, some *objections* to such a system have been incidentally noticed. We now enter somewhat more particularly on the subject of *reasons for nonconformity*. Let it be understood, however, that the writer of these papers professes neither to bring forward every topic which the subject embraces, nor to accumulate all possible illustrations on any one of the topics which he selects. His aim is not to render his essays elaborate, but readable.

While we find much to admire in the Book of Common Prayer, we cannot perceive the justness of the thousand times repeated eulogy, which an eminent nonconformist pronounced on it some twenty years ago. Were it "the best of uninspired compositions," it would not be disfigured by those numerous faults, a few of which we shall now point out.

We begin with the office for *Baptism*.

We cannot pledge ourselves for the children of other persons, nor

even for our own, that they shall "renounce the devil and all his works, and the vain pomp and glory of the world;" neither can we say of every infant baptized, that he is "regenerate with the Holy Spirit;" neither could we teach our children to say, that in Baptism they were "made members of Christ, children of God, and inheritors of the kingdom of heaven." The office of godfather and godmother, also, whatever may be said in explanation of its origin, is altogether unscriptural and unnatural. So strongly do we object to the baptismal service, that were we on the whole so far attached to the Establishment as to adhere to its communion, we should be compelled to avail ourselves of the services of some nonconforming minister in the article of baptism. For the same reason we should either decline teaching our children the Church Catechism, or at least should pass over the questions and answers on this subject. Such acts and omissions as these would probably soon terminate in absolute nonconformity.

The form prescribed for the *burial of the dead* contains a strange mixture of good and evil. It includes some of the most affecting and sublime portions of holy writ,

interspersed with other beautiful sentences, but these excellencies are neutralized by passages of a very opposite character. The only instances of death for which the burial service is strictly appropriate, are those of decidedly pious persons, whose death, on account of painful and incurable diseases, or some such causes, was deemed desirable even by affectionate and weeping friends. In all other, and by far the most numerous cases, the service is faulty. In the first place, although survivors ought fully to acquiesce in the will of God with regard to the removal of a departed relative, nature forbids, and religion does not require that thanks should be given for the event. What orphan child, for example, who has just lost an only parent, or what affectionate husband, whose beloved companion has suddenly been snatched away from six or eight young children, can sympathize with the thanksgiving which is presented, not for alleviating circumstances preceding and following the bereavement, but for the very fact itself, that the departed has been taken out of "this troublesome world?" The framers of this service must have been some pious ascetics, who were strangers equally to the joys and sorrows of domestic life.

But, secondly, in the very frequent case of the burial of an ungodly man, a still more serious objection lies against these thanksgivings. We ought to mourn rather than rejoice that such a man has no longer time and space to repent; but to "thank Almighty God, that of his great mercy he has taken to himself the soul of the departed;" and to express (in reference to such a one) "a sure and certain hope of the resurrection to eternal life," is an outrage on the truth both of scripture and

of fact. One week before, the man was in the public assembly, when the minister declared most truly, that whosoever among them should live and die in a state of impenitence, would be doomed to "the resurrection of damnation." A day or two afterwards, death came without any signs of penitence having been given, and yet the same minister pronounces the man's state to be undoubtedly happy! Were there no other objection to the Establishment, this alone would prevent hundreds of nonconforming ministers from entering it.

While the Church by law established treats all its members at Baptism and in Burial as real Christians, it is chargeable with the strange anomaly of enjoining, in the *Athanasian Creed*, the necessity, in order to salvation, of "keeping pure and undefiled" that uninspired and abstruse statement of doctrine. Not content with declaring it to be of essential importance to receive the scripture representation of the doctrine of the Trinity, the Church of England asserts, that "without doubt all shall perish everlastingly" who do not maintain those views of the doctrine which Athanasius held. The Book of Common Prayer is, therefore, chargeable both with latitudinarianism and with bigotry.

Highly objectionable, in our view, is the office for the *Visitation of the Sick*. We cannot find that our Lord Jesus Christ has left "power in his Church to forgive sin," nor can any of his ministers, without presumption, bordering on blasphemy, say to any man, either in health or sickness, "By his authority committed to me I absolve thee from all thy sins."

Scarcely less objectionable are the words which the *ordaining Bishop* addresses to the ordained person, purporting that the former

communicates to the latter the Holy Ghost. The Christian Minister, who is most richly furnished with gifts and graces, has no power thus to act, and, in many instances, it is obvious, that the ordaining Bishop himself has not the blessing which he professes to give to another.

Without stopping to examine one by one the *Thirty-nine Articles*, in order to notice the errors which lurk in some of them, how could we, with those glaring faults before us, which have just been specified, declare our "unfeigned assent and consent to all and every thing contained in the Book of Common Prayer?" Nor indeed should we choose to speak in such terms of unqualified approbation of any work of human authorship. Thus, to elevate any book besides the Bible, is virtually to degrade the Bible; while subscription to a human system must needs be a restraint on Christian liberty, since a consistent Churchman ought to consider, not merely whether such and such a tenet be deducible from the *divine* scriptures, but whether it be agreeable to those *human* scriptures, to which he has declared his full submission and consent.

The *Liturgy* of the Church of England is, on some accounts, an object of general admiration among Protestants, and it was doubtless on this part of the Book of Common Prayer, that Mr. Hall had his eye when he uttered the eulogy to which we lately referred. But even the liturgy, considered as a form of prayer for constant use, seems to us by no means to approximate to perfection.

In the first place, we greatly prefer free prayers to prayers which are read. Let it be admitted that some unread prayers are of a random unsatisfactory character;

this only proves that some ministers are unfit for their office, for in our view, to be able to offer prayers in an edifying manner, is as essential a part of ministerial qualification as is ability to preach usefully. This consideration suggests one argument in favour of unwritten prayer, and reminds us of the remark of a young Scottishman whose parents had most unwisely and unrighteously destined him for the Presbyterian Church, in which read prayers are not allowed. The young man told his companions that he thought he could manage the preaching, but he knew not what he should do with "those cursed prayers." In the English establishment this profane youth would have met with no difficulty. Unwritten prayers do not prevent all unsuitable men from entering the ministry, but they doubtless render it difficult for an irreligious man to get through his work in an acceptable manner.

The English liturgy is rendered wearisome by its length and by its repetitions; it is broken into far too many little bits, requiring so frequent a change of posture as to a stranger appears to be absurd, and the custom which very regular ministers adopt of leaving the desk and going to another part of the church for the performance of one part of the service, savours more of Popish superstition than of rational worship. Not less unreasonable is it to wear a white garment in prayer and a black one in preaching: "Use is second nature," otherwise all sober Protestants would be amazed at the folly of such observances. The most absurd and objectionable part of the business is, that ten thousand or more ministers should be tied down to such observances by law. In fact, the members of

the established church, and especially its ministers, are treated not as men, but as children. Some of its ministers take the liberty of uttering a few extemporary petitions before sermon, but the great majority confine themselves exclusively to the prayers provided for them. If illness occur in the royal family, or any unusual calamity threaten the nation, dissenting ministers throughout the kingdom at once offer appropriate petitions; whereas the ministers of the establishment must either content themselves with the general forms which have been provided for extraordinary occasions, and which cannot in the nature of things be exactly adapted for every event, or they must wait till the archbishop, at the command of the king in council, has written a prayer, and the king's printer has printed, and the king's servants have circulated ten thousand copies of the said prayer; which, after all this ceremony and delay, is usually far inferior, as a devotional composition, to the greater number of the prayers which were offered in non-episcopal congregations on the very first Lord's day after the event in question occurred.

We readily own that the doctrinal sentiments of the liturgy are sound, and that a considerable proportion of its prayers and thanksgivings are in strict accordance with the feelings of a devout mind, nor can we doubt that many real Christians are edified by the use of it. But still there are some expressions in it which cannot, in our apprehension, be reconciled with truth and propriety. We are impelled both by inclination and by a sense of duty to pray for the king, whether he be a good or a bad man; but where is the propriety of designating him in prayer as "a most religious and gracious

king?" If in any instance, the eulogy be just, it is sadly misplaced; and who can look over the list of British sovereigns without perceiving that there have been more than one respecting whom such a compliment must have been an absolute falsehood? How awful is the reflection that ten thousand ministers, together with hundreds of thousands of people, were guilty of such falsehood every time they met for public worship! Yet were you to take your opinion of the Book of Common Prayer from the lips of some of its admirers, you would be led to regard it as scarcely inferior to holy writ! We can have no quarrel with those who prefer a liturgy; but with our views of the subject, to use the English liturgy constantly, exclusively, and throughout, would be such a restraint on Christian liberty, and would involve such a violation of conscience, as would be far worse than all the by-gone penalties of nonconformity.

Our objections to the *diocesan episcopacy* and to the *secular character* of the establishment have been already expressed.

The bishops of the New Testament presided over one church; whereas an English bishop is the bishop of bishops, and *ex-officio*, a peer of the realm; while over these bishops of bishops an Archbishop presides. All this is not very compatible with our Saviour's language, "One is your master, even Christ, and all ye are brethren." There are also prebendaries, canons, deans, archdeacons, &c., names and offices altogether unknown in the New Testament; yet no community is so fond of designating itself *apostolical* as the Church of England, unless it be the Church of Rome. The term *deacon* is retained, but the office is altered. To be a deacon



originally, meant to be appointed "to serve tables;" to be in "deacon's orders," now means to have entered the first grade of the Christian ministry. The functions of the deacon are in fact superseded by the church-warden, whose office, though intended to be partly religious, is filled by all sorts of persons; as is also that of parish-clerk, whose manner of performing sacred duties is very commonly little short of a burlesque on religion. Ministers, moreover, are called *priests*, which is in good keeping with "altars;" but the truth is, that both terms belong not to the Christian but to the Jewish economy. We offer no sacrifices, and therefore require neither altar nor priest. In all these names and titles there is sad confusion and much anti-scriptural innovation.

But the *secular character* of the establishment is one of its worst features, and is matter of profound lamentation to some of its best friends. The bishops and archbishops are not the chief rulers in the English Church. The chief magistrate is its head; hence the hopes and fears of the church rise and fall, according as the sovereign for the time being is deemed friendly or otherwise to the existing order of things. Thus a large body of professed Christians are indebted for the very preservation of what they deem *their* church, and *the* church, to the favour of a temporal prince! If he smile on them, they are confident and happy; if he hide his face they are troubled! Be it our privilege to belong to a church which neither courts the favour, nor fears the frown of any earthly power.

But the monarchy of England being limited, and legislation being the province of the three constituent powers of government, the

headship of the church is of the same description. The king, the lords, and the commons conjointly, are really supreme in the church, as well as in the state. Should the legislature at any future time become Papist or Unitarian, or in any way avowedly Anti-Evangelical, the church by law established would alter its character accordingly, and the character of dissent from the church would necessarily undergo corresponding modifications. Congregational dissenters, and some other classes of dissenters, would be what they now are, but many persons who are now churchmen would become nonconformists. Time-serving men, whose notions of religion are amalgamated with those of splendour and of gain, would copy the example of "the Vicar of Bray;" but high churchmen, who value religion for its own sake, would be brought into a most painful dilemma. On the one hand, they would dread the thought of renouncing the truth of the gospel; and yet, on the other hand, their principles both require them to allow the government to establish religion by law, and enforce the corresponding duty of submission to such law.

But our objections to the secular character of the establishment, are derived not merely from considerations of abstract truth or possible contingencies; we see that a vast deal of actual evil has accrued, and is accruing from this source. Hosts of ungodly ministers, preachers of erroneous doctrine, and of scandalous lives, who both do much harm and prevent others from doing much good, are the result of the unholy alliance which subsists between the church and the state. So long as either the government or individuals shall appoint ministers to *livings* (the very term denotes the light in which the clerical office



is regarded), and those ministers shall be supported by funds, over which their hearers have no control, it is to be expected that secular influence, rather than piety and talent, will be the passport to office. But the animadversions on the establishment which we offered in former papers, supersede the necessity of further enlargement. In the formularies of the church, in its episcopacy, and in its secular character, we find distinct, and to our minds, overpowering reasons for nonconformity. We feel ourselves to be not only justified in our dissent, but compelled to be

dissenters. Let it be observed, however, that while our religious principles are the result of our examining and following the scriptures, our *dissenterism* is merely the consequence of there existing, in this country, an ecclesiastical body which advocates unscriptural claims. So soon as the episcopal community shall renounce those claims, the term dissenter will lose its meaning, and dissenterism will cease to exist, to the manifest advantage of all parties, the episcopal not excepted, and above all, to the unspeakable advantage of real religion.

#### A MISSIONARY'S APPEAL TO THE CHRISTIAN YOUTH OF HIS COUNTRY.

DEAR YOUNG BRETHREN,—To a very large majority of you, the writer of the subsequent remarks is, of course, totally unknown, to many, probably, even by name; some apology, therefore, might reasonably be expected from me, for coming thus publicly before you: but having spent (however unworthily) more than twelve years of my life in the capacity of a Christian Missionary in India, and, during that period, witnessed somewhat of the deplorable state of the heathen population of that country, as well as of the numerous facilities which now offer themselves for the removal of the moral and spiritual degradation of that people, by the diffusion of the gospel, it was hoped that, stranger as I am to you, you would indulge me with a candid hearing, whilst I endeavour, in a concise, simple manner, to bring this momentous subject to your particular notice.

It is a fact, not, perhaps, known to all of you, and permit me to add,

not, I fear, duly considered by many to whom it is known, that that there is, at this time, under British controul in the East, a population of from eighty to ninety millions of human beings, all accessible without the slightest legal or political restriction, to the Christian missionary. For the evangelization of this vast and almost appalling mass of immortal, accountable creatures, there is not actively and efficiently engaged in direct missionary labour, one missionary for every two millions. Here, Christian Brethren, is a stupendous and an overwhelming fact! eighty millions of immortal spirits "*having no hope, and without God in the world!*" all on their way to their unchangeable and eternal destiny! Were we totally unconnected with the scene, so far as accountability is concerned, it might awaken in every bosom emotions of the liveliest sympathy and the deepest and the keenest anguish. But this is not our situation, we cannot escape from our respon-

sibility by saying; "*Am I my brother's keeper?*" By the Providence of God all this vast aggregate of human beings is placed in such circumstances as to be accessible by the gospel, and, therefore, as Christians, placed within the rage and sphere of our accountability; and should they perish for lack of knowledge, should they go down to the pit with a lie in their right hand, we have the strongest reason to conclude, *God will not hold us guiltless of their blood.*

As believers in the volume of inspiration, we profess on the authority of "*the true sayings of God,*" to have a specific for the moral disease of that people—a remedy, which, if applied, would heal their maladies; incurable by all other means. If so, why is not the wound of this people healed? why is generation after generation suffered to perish in their sins? Is there any physical barrier, any legal impediment, any political restriction which, like the wall of China, shuts the people out from our influence, however near they may be, to our sympathies? By no means. The land is before us, in the length of it, and in the breadth of it, and may, so far as political influence is concerned, be occupied in the name of the living and true God; and there is not a spot where the prudent, devoted, Christian missionary may place his feet, where he would not find the protecting shadow of the British Government spread out over his head. Is there any mental obstruction, any thing in the intellectual character and habits of the people, which renders them incapable of feeling the force or appreciating the value of divine truth? To this enquiry let the words of inspiration reply, words as sublime in poetry, as they are true to nature, to philosophy, and to indisputable fact: "the Lord looketh from heaven, he be-

holdeth all the sons of men; from the place of his habitation, he looketh upon all the inhabitants of the earth. *He fashioneth their hearts alike.*"

Is there any moral impediment, any thing so decidedly low, so essentially depraved in their condition, as to lead to the conclusion that they are sunk beyond the hope or possibility of recovery? By any other power than the power of God, they are, for it may be said, as the apostle says of the Corinthians, "they are fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revellers, extortioners." But he adds, (writing to the Christian church,) "And such were some of you, but *ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.*" Of the arm which rescued a Corinthian, of the power which transformed those sons of darkness into children of light, can we ever despair? "The thing which hath been, it is that which shall be." Enough of success has attended the efforts made in India, to show that Christianity has lost none of her strength, that her energies are unbroken, and that it requires, under the blessing of Almighty God, only a multiplication of the same means, as have been employed, to convert that wilderness into the garden of the Lord, and to make that desert blossom as the rose.

If little has been done, however, little could reasonably be expected to be done; little has been attempted, compared with the vastness of the object to be attained. "*He that soweth sparingly, shall reap also sparingly.*" We have sowed sparingly; nay, the land is yet to be sowed; the fallow ground is not yet broken up, much less the seed cast into it. "Go to now,

consider your ways and be wise; break up the fallow ground, cast in the holy seed, prove me, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

For the sake of illustration, let us suppose that the City of London, with its suburbs, contains a population of fifteen hundred thousand souls; and suppose that this million and a half of human beings were left as to their spiritual necessities to the labours of one single individual; what, under such circumstances, might be expected to be its moral condition? But this supposition, awful and appalling as it is, does not reach the real state of India at this day. It does not reach it in numbers, as my former calculation, founded on indisputable fact, would show. It does not reach it in efficiency of means: a minister of the gospel, in this country, speaks in his own language, in his native climate, and to a people with whose mental habits, and modes of thinking he is familiar; the missionary in India speaks in a foreign tongue, and, therefore, in some degree, with a stammering speech, to a people, whose mental associations and trains of thinking are all to be learned, and in a climate, where man seems to live out but half his days, and many of those in weariness, exhaustion, and imbecility. It does not reach it in the quantity of other moral means: in almost every family in London, there would be found a Bible, and almost every inmate is able to read it or have it read; besides the other works of a religious nature with which the English language is enriched. To millions in India the Bible is as yet an unknown book, whilst their own sacred books are a misty cloud, a dense atmosphere, which

hides, but does not contain—obscures, but cannot reveal, the light of truth. They are destroyed for lack of knowledge: "*there is no vision, and the people perish.*" Such, my young brethren, is the actual condition of India; let conscience say in the sight of God, whether it has not imperative claims on the Christian church, whether it has not imperative claims on you. I address you as the educated youth of our British churches. The day, I trust, is well nigh gone when superior talents and education are to be considered, if not decidedly detrimental to the missionary enterprise, at least thrown away, when so employed. The churches, there is reason to believe, are coming to truer, more enlightened, and more enlarged views on this important subject: they begin to feel that whilst the sword of the Spirit is of ethereal temper, keen in the edge and strong in the blade, it requires something more than an infant's hand, or a stripling's arm to wield it with effect. They begin to see (would they had sooner seen!) that stations where at least one, often more than one, foreign language must be acquired; strange habits, and customs, and modes of thinking, accurately investigated; systems combined in the minds of their votaries with all that is holy, wise, and venerable subverted; arguments maintained with men shrewd, subtle, and skilful as practised pleaders, are not to be left entirely to the mere novices in our churches. The children of this world are in their generation wiser than the children of light. They do not attempt to make a breach in a formidable rampart with weapons of straw; they do not commit the key position of the embattled field to their most undisciplined troops; their veterans do not sink

behind their bulwarks whilst the unproved, unpractised soldiers, are thrust forward to meet the enemy foot to foot, and grapple with him hand to hand.

God we know can work with any means; out of the mouth of babes he can ordain strength; yea, can call things which are not, as though they were: but his ordinary method is to work with instruments admirably adapted for their end. Such was the apostle Paul; such were the noble army of the Reformers of the Christian church, men of deep and fervent piety, men of strong and vigorous intellects, men of accurate and extensive erudition, men who, like David's worthies, could go down into the pit, and beard the lion of bigotry and infidelity in his own den; men whose hands were strong for war, and their fingers for fight; and there was no bow which their arms could not draw: and, thank God, such have been our Careys, our Martyns, our Morrisons, and our Milnes.

Do you, my Christian brethren, thus come forth to the help of the Lord against the mighty; leave not the forefront of the battle to be occupied by those who have scarcely learned the use of their weapons, and have all the tactics of their moral warfare to acquire when they come on the field; but you who have enjoyed superior advantages, you who have laboured hard, and well earned literary distinction, you who stand high in the esteem and expectations of the churches, I beseech you, by the infinite mercies of redemption, and by the boundless interests of eighty millions of immortal spirits, I beseech you to "consecrate your gains unto the Lord," by yielding yourselves up to his service among the heathen. Imitate the noble example of a Christian father. "If

I have any possessions," says Gregory Nazianzen, "health, credit, learning, this is all the contentment I have of them, that I have somewhat I may despise for Christ, who is *totus desiderabilis et totum desiderabile*, the all desirable one, the every thing desirable."

Rise still higher, and let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

But the insalubrious nature of the climate of India, it will be said, forms an insurmountable barrier to missionary operations in that country. This it cannot be denied is an obstacle, and a formidable one. Speaking after the manner of men, human life is shorter and more uncertain there than in Europe; but it is almost the only one which deserves the name, for apart from the climate, the personal sacrifices which are made are both few and inconsiderable. But is this obstacle an insurmountable one? Have the men of this world thought it so?—the mercantile men, the military, the gentlemen of the civil service; yea, our nobility, have they deemed the climate of India an insurmountable barrier to the prosecution of their worldly projects? Have they not braved it in all its insalubrity? and that merely for wealth, for honours, for fame? And shall it be said that all the courage, and all the enterprize, and all the moral daring of the human race, is with the sons of earth? Shall it be said that we who profess to

have principles which strip death of its terror, and the grave of its gloom, dare not venture for the cause of truth and holiness, the cause of humanity and benevolence, the cause of God and of his Christ, where the children of this world venture for the perishable things of earth? Oh, it is a spectacle over which devils might laugh, and angels weep! O ye spirits of the mighty dead, men who have hazarded your lives for the name of our Lord Jesus Christ, with what pity bordering on contempt, must ye regard us! And, thou Angel of the everlasting covenant, whose we are, and whom we profess to serve, well mightest thou be ashamed of us. Abhor us not, we beseech thee, but inspire us with

thy own spirit, for thou didst exchange the purity of heaven for the pollution of earth, the light of glory for the shadows of the tomb; thou didst leave the air of immortality to inhale the breath of scorn, derision, obloquy, and death. Then shall the weakest of us be as David, and David as the angel of God; *Then shalt Thou have the dew of our youth*; then shall the earth yield her increase, and God, even our own God shall bless us; God shall bless us; and all the ends of the earth shall bless him.

I remain,

Dear young brethren,

Yours, in the bonds of Jesus,

JAMES HILL.

*Oxford, June 24, 1834.*

DR. J. PYE SMITH ON THE GEOLOGICAL OPINIONS OF  
PROFESSOR SEDGWICK.

(To the Editors.)

*Hamerton, July 4, 1834.*

GENTLEMEN,—Hoping that some usefulness may arise from it, I am induced to request your insertion of the inclosed short letter. It was sent to *The Times Newspaper* at the date which it bears; but it was returned to me, its gratuitous insertion being declined on the ground that the gentleman to whose previous communication it refers (the Rev. Henry Cole, M. A. late of Clare Hall, Cambridge,) had paid for the insertion. Though I have so long delayed making this request, I hope it has not become improper, as Mr. Cole has published his volume, and the subject attracts great interest.

The passages in Mr. Sedgwick's highly valuable Discourse (pp. 25—30, 149—157,) are much too

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long for citation. Yet a few sentences of extract may be useful.

“By the discoveries of a new science,—we learn that the manifestations of God's power on the earth have not been limited to the few thousand years of man's existence. The Geologist tells us, by the clearest interpretation of the phenomena which his labours have brought to light, that our globe has been subject to vast physical revolutions.—He sees a long succession of monuments, each of which may have required a thousand ages for its elaboration.—He finds strange and unlooked-for changes in the forms and fashions of organic life, during each of the long periods he thus contemplates. He traces these changes backwards, through each successive era, till he reaches a time when the monuments lose all symmetry, and the types of organic life are no longer seen.”

—There is a “class of men who pursue Geology by a nearer road, and are guided by a different light. Well intentioned they may be; but they have betrayed no small self-sufficiency, along with

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a shameful want of knowledge of the fundamental facts they presume to write about: hence they have dishonoured the literature of this country by *Mosaic Geology*, *Scripture Geology*, and other works of cosmogony with kindred titles, wherein they have overlooked the aim and end of revelation, tortured the book of life out of its proper meaning, and wantonly contrived to bring about a collision between natural phenomena and the word of God. The Buggs and the Penns, the Nolans and the Formans, and some others of the same class, have committed the folly and the sin of dogmatizing on matters they have not personally examined, and at the utmost know only at second hand; of pretending to teach mankind on points where they themselves are uninstructed. Authors such as these ought to have first considered that book-learning (in whatsoever degree they may be gifted with it) is but a pitiful excuse for writing mischievous nonsense.—Their learning (if perchance they possess it) has been but ill employed in following out the idle dreams of an irrational cosmogony.—A Brahmin crushed with a stone the microscope that first shewed him living things among the vegetables of his daily food. The spirit of the Brahmin lives in Christendom.—”

I am, &c.

J. P. S.

To the Editor of the Times.

Sir,—Permit one, whose life has been chiefly occupied in Biblical and Theological studies, to recommend your correspondent of yesterday, Mr. Henry Cole, to suspend his promised (or threatened) attack on Professor Sedgwick's Commencement Sermon, at least till he has made himself acquainted with the true nature of the question, and the state of the argument in all its parts and relations. As a Christian Minister, and as Divinity Professor for nearly thirty years in the oldest of the Protestant Dissenting Colleges in our country, I may without arrogance pretend to have paid serious attention to religious controversies and the questions, philological and philosophical, which arise out of

them. My full conviction is that the geological doctrine maintained by Mr. Sedgwick, Mr. Lyell, (and, I venture to say, by every man who understands the subject,) is not at variance with any thing contained or implied in the Holy Scriptures. This sentiment I have constantly taught in Academical Lectures, in Sermons to my congregation, and, on more than one occasion, from the press. In the *Eclectic Review* for March 1812, p. 300, &c. the subject is treated; and I solicit your kind insertion of two or three sentences, abbreviated.

“The magnificent exordium [Genesis i. 1.] is a simple declaration of the fact, that the whole dependent universe did, [at some point of time] in the retrospect of countless ages, derive its existence, form, and properties, from the Infinite and All-Perfect Intelligence.—Moses then [v. 2, &c.] takes up the planet, which was to be the theatre of those great measures of Jehovah's moral government which it was his immediate object to record; and the very terms in which he describes it carry to our conviction the intimation of a *pre-existent* state, and a *dissolution* from that state, into a dark, chaotic, decompounded mass.—[The language of the sacred record, correctly interpreted, presents to us] the condition of a disorganized globe; its surface to some depth in a state of watery solution and mixture, and its atmosphere turbid and impermeable to light.—[Then is related] a series of phenomena, in which we may without irreverence conceive that Almighty Wisdom acted by the operation of those physical laws which itself had established, the attraction of gravitation and that of chemical affinity. The atmosphere was cleared, and filled with light on that hemisphere which was presented to the sun, but it was not yet sufficiently purified to have permitted the heavenly bodies to be seen, had a spectator existed on the earth:—the diurnal motion of the globe was established:—the atmosphere was further cleared by the separation of watery vapour, and clouds were formed;—the continents and mountains were heaved up, and consequently the water subsided into the hollows;—the agency of creative goodness covered the desic-

cated ground with vegetables:—the atmosphere became sufficiently pellucid to render the heavenly luminaries visible:—fish and birds were created:—then quadrupeds and reptiles: [—such animals of every class as belong to the present condition of the earth:—] and finally man."

Each particular in this sketch would require elucidation; but that is inadmissible into your columns.

I am, Sir, &c.

J. PYE SMITH.

Homerton, Feb. 21, 1834.

## A LETTER FROM A CHURCHMAN AT CAMBRIDGE, WITH REMARKS THEREON.

(To the Editors.)

GENTLEMEN,—Since you have quoted in the "Congregational," and your friend Mr. Binney (or his Publisher) has taken so great pains to advertise and circulate a garbled extract from my Letter on the *Divine Authority of Episcopacy*, which may lead many to suppose that Churchmen entirely approve the "Sermon" on the *Designs, &c. of the Dissenters*, I think you cannot refuse doing me the justice to insert in your Periodical the substance of the Critique from whence the extract was made. It is as follows: "Should these observations meet the eye of Mr. B., he will be struck with surprise on finding how nearly he agrees, on the fundamental principle of Church unity, with one of the most determined, the most unflinching, the most unyielding of the champions of the Divine right of Episcopacy—of 'ecclesiastical assumption,' as he is not ashamed to term it. Would to God that this seeming strange anomaly may lead him to sober reflection, to devout self-examination, and to regard the wisdom and the practice of the primitive Church. We are both contending for unity in fundamentals, and charity in non-essentials. Mr. B. insists that St. Paul allowed the Churches to which he wrote, to differ from each other in minor matters of faith and discipline; that he did not deem an exact uniformity to be binding on the universal Church; that the recognition of certain great common principles, by all the Churches which he planted, was, in his eye, alone requisite for their visible communion with each other. Thus far I agree with Mr. B. Thus far the Church of England agrees with him, since she individually, and in her corporate capacity, has full communion (in the primitive sense of that term) with every pure (episcopal) Church of Christ throughout the world, which holds 'the Head,' whatever may be their minor differences. She agrees also, that whatever is fundamental, is found among the doctrinal discoveries belonging to the

(Christian) system. (Binney's Sermon, p. 17.) In what then do we, of the Church of England, differ from the able teacher at the King's Weighhouse? Simply in this: *The nature of the visible Church of Christ.* We find among the 'doctrinal discoveries of the Christian system,' that, as there is but one Lord and one faith, so also there is but one baptism. That baptism is the seal of the new covenant, and 'generally necessary to salvation.' That all baptism is unlawful and invalid, which is not administered according to God's appointment. Therefore we contend, that each and every member of the Church must be admitted into it by the way ordained by God; i. e. by the rite of baptism celebrated by his ministers. That all (validly) baptized Christians are members of the Church, though many of them disgrace their holy calling, and only rivet their chains of condemnation by their contemptuous rejection of Christian privileges. That all other persons are without the pale of the visible fold of Christ, and left to his uncovenanted mercies. We believe that the unity which St. Paul recommends must be maintained among churchmen; and that to have any the least communion with schismatics, in that character, would be to compromise all sound principle, to foster uncharitableness and division, to act in direct rebellion against every apostolic and divine precept."—*Letter*, pp. 38—40.

You have stated, Gentlemen, that Mr. Binney's Address proclaims the sentiments of your party. To my mind, that Address alone furnishes abundant incidental evidence to the contrary: I will not, however, dispute your dictum in this place, nor shall I offer an opinion on your "Notice." I have no claim upon your courtesy, and will not trespass upon it.

I am,

Your obedient humble Servant,

A CHURCHMAN.

Cambridge, July 4, 1834.

We cheerfully insert the above letter, and its author is welcome to all the advantages he anticipates from its publication in our pages.

As he, however, complains that that the extract we made was "garbled"—we must express our surprise that he did not transcribe the whole paragraph from which it was taken, and which would have shewn to what extent we have injured the sense of the detached sentences. To do ourselves "justice," we now insert the introductory passage.

"A 'Sermon,' by 'T. Binney,' on 'the ultimate object of the Evangelical Dissenters,' has just come into my hands. It is a noble address. It breathes the sublime and heavenly spirit of universal christian love which influenced the primitive church. The author (in this 'sermon') shews that he is as superior to the reckless party with whom he is associated, and of whose blasphemous and anarchical principles (for such, I conceive, are those which stand opposed to all national religion,) he is the zealous apostle, as is the stately forest tree to the noxious and poisonous weeds which are nourished by its shadow. When he states that 'the mutual recognition and universal communion of separate visible churches,' is the ultimate object of the evangelical dissenters in conspiring against the Established Church, he says what is not true. Doubtless it is his object, and, I will add, it has been my own in writing this letter. But the political faction to whom he alludes, will, in their hearts, denounce his sentiments with contempt. His publication of them will brand him in their eyes a LATITUDINARIAN for ever."

Now we request our readers to refer to "the Short Notice" in question, p. 428, and judge whether we have made an unfair use of the passage we have cited. But it is not difficult to account for the displeasure of our Cambridge correspondent.

He having rashly charged Mr.

Binney with saying "what is not true," and having predicted that "the political faction," "the reckless party," with which Mr. Binney is connected, would "denounce his sentiments with contempt, and "brand him," as "a LATITUDINARIAN for ever"—finds himself, by our "brief notice," singularly disappointed—and would, we fear, have been better pleased if he had found us in a worse temper.

As he renews the expression of his scepticism respecting the feelings of Dissenters, we frankly invite him to use our pages to prove the justice of his opinions, if he can. Mr. Binney as a Congregational Minister in London, is "associated" with "the Monthly Meeting of Pastors and Churches" at which discourses are delivered from time to time that refer to those questions connected with the religion that are of present interest to the Christian public. We beg our correspondent to consult the discourses that within the last two years have been published at the request of that Association, to learn what the spirit and the purposes of Mr. Binney's associates really are. That gentleman is also a member of "The Congregational Union."—We again appeal to the "Primary Address" that body has just published, and to "the Declaration of Faith and Church Order," it put forth last year, and we ask this "Churchman" to say, in the fear of God, if they contain "blasphemous and anarchical principles," and to consider whether his ardent attachment to his own opinions has not led him to malign his Christian brethren.

## REVIEW OF BOOKS.

*Divine Providence; or, the Three Cycles of Revelation; showing the Parallelism of the Patriarchal, Jewish, and Christian Dispensations: being a new Evidence of the Divine Origin of Christianity. By the Rev. George Croly, LL.D., Rector of Bondleigh, Devon. 8vo. pp. 627. London. Duncan. 1834.*

THE evidences in behalf of Revelation are, (as Paley truly describes those in proof of the existence of Deity to be,) *cumulative*, and that to an indefinite extent. It is impossible to say how many, or of how many kinds, are the proofs which in time may be collected in support of the truth of Christianity. The history of the last century conclusively shows, that those evidences are far from being exhausted; and that the labours of a thousand advocates do not preclude the possibility of discovering most availing, yet hitherto unsuspected, arguments in proof of the divine origin of Christianity; for during that period not only have all the usual arguments been more carefully and logically stated, reduced to order and system, and detached from whatsoever is weak and inconclusive; but a very large number of truly original works on the subject have appeared. Several series of perfectly novel and hitherto unimagined argument have been employed to illustrate this great and all-important theme. It is sufficient merely to mention the names of Butler's "Analogy" and Paley's "Horæ Paulinæ," works which are not only unspeakably valuable in themselves, and conjoin with the utmost conclusiveness of argumen-

tation, all the charms of ingenuity and novelty, but which have been the fertile source of numberless works founded on the same principles. Those authors were, indeed, but the first discoverers of a boundless territory, of which they occupied but a small part themselves.

The complete enumeration of the several kinds of evidence would occupy some pages. There is the grand series of direct historic testimony; there is the argument derived from the early successes and triumphs of Christianity, and which, (especially when contrasted with the meanness of its advocates, and the feebleness of its whole system of human instrumentality, together with the tremendous weight of opposition it provoked,) would seem to furnish a resistless argument; so long, at least, as that cardinal truth of all philosophy is adhered to—that every effect must have an adequate cause—it would seem impossible to doubt that Christianity was of supernatural origin, and made up, and more than made up, in miracles and direct interpositions of Providence, for its entire destitution of all ordinary instruments of success. Then there are the innumerable species of that vast class of evidence which is denominated the *internal* evidence (we use these words in their widest import), and which is derived from an examination of the contents of the sacred volume itself, and a comparison of one part with another;—such are the close and evi-

dently artless correspondence in the history in general,—often seen only by a careful and minute investigation of minute points,—and for which nothing but the supposition that Scripture is a narrative of facts, can sufficiently account;—the minute and evidently undesigned coincidence of the several writers themselves, an argument so ingeniously and beautifully illustrated in Paley's "*Horæ Paulinæ*;"—the harmony of the several parts of the entire volume, viewed as the development of one grand and consistent scheme,—a scheme which, as carried on by so many hands, and through such a long series of ages, implies the constant superintendence of some master mind, who "knew the end from the beginning;"—the argument derived from the superhuman sublimity of many parts of Scripture and the purity and elevation of its sentiments and doctrines, as well as from the profound knowledge of our nature which it displays, and the exact adaptation of its whole apparatus of redemption to the present condition of that nature; this argument is again strengthened by the triple one,—that it would be *impossible* for persons intellectually so ill qualified as we know the writers of the Bible to have been, to have composed such a volume; the infinite *improbability* that *impostors* and *liars* (such as the supposition that Scripture is untrue makes them) would have inculcated such a pure and lofty morality; and the *certainly* that so long as human nature remains what it is, they would never have undergone persecutions, sufferings, privations, and death, to have propagated and upheld a *profitless* system of imposture;—arguments which, taken together, imply two or three distinct *physical* and *moral* impossibilities

that the Scriptures should be false. But after all, these and a thousand other arguments are not to be taken alone, but multiplied into one another, and the whole improbability estimated, that such a weight and concurrence of evidence should sustain what is false.

Nor does the matter rest here: God has evidently provided in the gradual accomplishment of the prophecies which the inspired volume contains, for an indefinite accumulation of an entirely new species of evidence,—evidence which every day will make clearer and clearer, till at length it will be almost a moral impossibility that any should doubt that the Bible came from God, and contains a revelation of his will.

It is happily not *necessary*, though where there is leisure, it is always unspeakably desirable, that these several distinct sources of evidence, and many others which time and space alike fail us to enumerate, should be investigated by each person. Almost any one of them is sufficient to convince an impartial and candid inquirer, and a very small portion of them is (blessed be God!) found practically sufficient to retain the great bulk of Christians in an humble adherence to the truth.

And as a part of these abundant evidences is sufficient to produce a rational faith, so it is wisely ordered, that some shall better suit some varieties of intellect and some states of mind, (whether natural or superinduced by education,) than others; as though God purposely intended to leave men "*without excuse*." Some, again, are especially calculated to force conviction on the unbelieving and to silence the sceptical, while others are more likely to operate on the candid and sincere inquirer. Butler's Analogy, and the first part of



Paley's Evidences, (embodying the great argument of historic testimony,) best serve the former purpose, and the Horæ Paulineæ, and works of a similar kind, the latter. To one who already believes, or is happily predisposed to believe, the argument derived from the majesty, simplicity, divine purity, and elevation of the scriptures, and the *consciousness* that it is adapted to the condition of our fallen nature, may be far more powerful than any other proofs that can be offered; but as the reception of such arguments evidently depends much on the state of mind in which the individual sits down to the inquiry, these are not the arguments which would generally avail most with the open infidel. If such a man says he cannot see those qualities in scripture, or not to such an extent as would warrant the belief of its divine origin, there is so far an end of the matter; you cannot reach him; you may indeed wonder at his blindness if he do not see, and may very shrewdly suspect, that, whatever he may say, he *does* see, and will not own it: but the argument cannot be carried further with him.

The observations we have now made have been suggested by the singular volume now before us. The work itself we regard as in a high degree interesting, and calculated, in some respects (which will come hereafter more specifically under consideration), to do good; nor is it to be denied that it is characterized by great ingenuity and originality. Still we cannot help saying, that as it respects the author's main design—that of constructing an entirely new evidence of the divine origin of Christianity—it is very unsatisfactory; or if it shall not appear so to all, yet it will especially so to those for whom, if we may judge from

the preface, it was more especially designed—infidels. Indeed, we totally disagree in his estimate of the conclusiveness of any such arguments as that which this book contains to that class of persons. But we shall permit the author to give his own views of the *degree* of conclusiveness which he attaches to his work, after first stating that the principle of the argument is this:—that the three cycles of the Patriarchal, Jewish, and Christian dispensations, not merely form parts of one grand scheme, and are severally subservient to its completion,—a fact which all who believe the scriptures would admit, whether they admit Mr. Croly's argument or not—but that there is a curious *correspondence* in character between the several *events* of the three dispensations,—part answering to part respectively; that they form, in fact, a sort of series of Platonic years, in which, not indeed the same, but resembling events follow one another in successive revolutions. The author does not merely mean that the three ages are all under the controul of the same superintending Providence, and all tend to the same happy consummation, but that there is an actual historical parallelism between them,—similar characters and similar events appearing in each. After giving this brief account of the nature of this certainly very novel argument, we shall permit Mr. Croly to give his own statement of the degree of importance which he attaches to it; then proceed to offer a few observations on that statement, and, lastly, afford our readers an opportunity of estimating the propriety and truth of our remarks, by citing some of the passages in which Mr. Croly has endeavoured to substantiate his theory.

“Those works have adopted two dis-

tinct general forms of argument: evidence from the facts of history; and evidence from human nature; the former palpably the more forcible, for to facts there can be no answer; the latter allowing the utmost extent of human ingenuity, and, on some minds, capable of exerting a very high degree of conviction. But the spirit of scepticism, however unable to refute, finds too easy a refuge from both. To the argument, from the progress of Christianity, from its early obscurity to its rapid influence, and from the singular simplicity of its means to its triumph over the arms and artifice of heathenism, he affects to reply by the extraordinary changes produced on the scale of nations by instruments of obvious simplicity, and points to the religious revolutions of the East, and the political phenomena of the West. His reply is thin and imperfect, but it covers the nakedness of his cause; it protects him from the forced acknowledgment of discomfiture; and scepticism has never asked much more.

"The argument from human nature, as less direct, is still more liable to evasion. Paley, who has done the greatest justice to this argument, and whose able work is now the popular authority, founds it on the two propositions.—1st. That there is satisfactory evidence that many, professing to be original witnesses of the Christian miracles, passed their lives in labours, dangers, and sufferings, voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief of those accounts, and that they submitted, from the same motives, to new rules of conduct; 2dly. That there is not satisfactory evidence that persons professing to be original witnesses of other miracles, in their nature as certain as those are, have ever acted in the same manner, in attestation of the accounts which they delivered, and properly, in consequence of their belief in those accounts."

"The consolation, the beauty, and the truth, of this argument to the Christian, are undeniable. But he must first be a Christian. There is nothing here to shut the mouth of the sceptic, who is determined to subtilize himself out of all religion. He appeals to the common instances of imposture, of religious fanaticism, of that mixture of intellectual feebleness with religious ardour, which has filled the world with the follies or the furies of enthusiasm. His argument is utterly unsound, but it is specious. For, what solidity of argument can be built upon human motives? The two antagonists are contending in an element which forbids a solid footing. Truth and falsehood are

struggling on the same surge, which lifts or sinks either or both without reference to their cause. No Christian can read Paley's volume without feeling his faith strengthened. But it may be questioned whether it ever converted an infidel; its proof is too elastic to bind the stubbornness of an infidel.

"The most capable argument hitherto offered is undoubtedly that arising from the consecutive nature of the three dispensations; for all that we can require for the truth of Christianity is, to prove that it has been the work of God. That fact once ascertained, its doctrines and promises must be received as they are given. But the succession of the three requires so much chastised and calm inquiry, which the indolence of scepticism will not undertake; and so much clearing away of matters originating solely in local circumstance, of which its prejudice is glad to take advantage; that hitherto few arguments have been less practically effectual.

"The argument proposed in the present volume differs from all that have preceded it, much in principle, and totally in form. Its object is to prove that 'Christianity is the direct work of Providence;' and this, not by the mere probability arising from its original weakness and subsequent power; nor from its moral superiority; nor from the sufferings undergone by sincere minds in its cause, not even from its prophetic testimonies; but from the comparison of facts acknowledged by all, without reference to religious opinions. It will be shown that the leading facts of Christian history have been the leading facts of the two former dispensations, Judaism and the Patriarchal religion; and that those facts have occurred in the three, not merely in essence, but with the same purpose, and in the same order; yet that no mere dry sequence has been observed in the order of the respective dispensations, but that they have received in each those slight variations of shape and colour which exhibit a supreme adaptiveness, hand, varying the process, but distinct, preserving the principle."—pp. viii.—xi.

Now on these passages we must remark, that even supposing there is far more conclusiveness in Mr. Croly's argument than we are persuaded the generality of sober readers will admit, it is any thing but advisable to speak in such terms of works hitherto considered the great bulwarks of Christianity. Mr. Croly must be aware, or at least would be if his ardour and

the exaggerated admiration with which each man regards a darling theory, had permitted him, that in the above language he has forgotten the extreme caution which should always characterize our dealings with infidels. If truth demand concessions or admissions, they are to be made, but they are assuredly never to be made unnecessarily nor without the greatest caution, nor a hair's breadth beyond what the paramount claims of truth require. Infidels have always been a generation notorious for their want of candour, and will not fail to avail themselves, (however unjustly,) of any, even the slightest handle for disparaging or misrepresenting the truth. What in the present case should prevent an infidel who should read Mr. Croly's book and find the argument utterly unsatisfactory,—what should prevent him from arguing thus: "This author's argument is to me utterly unsatisfactory, and inconclusive; and yet, in his opinion, it is the one that nearest approaches demonstration; what then shall I think of all the other works on the evidences, when they appear to this author less conclusive than even this?"

We candidly acknowledge that at this time of day, we neither expect nor ask works on the evidences of Christianity more conclusive, or more nearly approaching demonstration, than those of Butler and Paley. Much may be done, indeed, in pushing every particular branch of evidence farther, in digesting and arranging in a more logical form what others have accumulated, nay, (as we have already intimated,) even in discovering some new sources of evidence. Still we cannot help thinking that the most efficient arguments have long since been discovered and applied; those,

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at all events, which are likely to be most conclusive to the great bulk of mankind. Any perfectly original trains of argument are now likely, we apprehend, not only in general to be less forcible than these, but in almost every case less convincing, being far too recondite, even when conclusive, for the great mass of readers. This appears to us precisely the case with Mr. Croly's theory. There may, or there may not be truth in it, we pretend not to determine on this point; but if there be, it is so recondite, that very few stand a chance of being convinced by it. At all events, if it appears so dubious and inconclusive to persons who, like ourselves, are anxious to multiply as far as possible the evidences of Christianity, we may reason *à fortiori*, that it is far from likely to appear to infidels so demonstrative as its author seems to imagine it.

Mr. Croly is undoubtedly a man of great and original powers, and of splendid imagination, but too apt to theorize rashly, and to speculate on grounds far too insecure and uncertain. Such is his ardour of mind, that he sees truth and demonstration where others can only discern the faintest probability, and cannot perceive that the objections which lie against the reasonings of others, apply with tenfold force to his own; nothing can afford a stronger proof of all this, than the remarks which we have just cited from his preface. If, as he tells us, the infidel can reply "to the evidence derived from the facts of history," to the "evidence from human nature," in other words, to such books as Paley's great work, with a sufficient degree of plausibility, to blunt the edge of conviction and justify to himself his own unbelief; who does not see that he can do this much more effectually with re-

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spect to a theory like that of Mr. Croly ; a theory so complicated and intricate, depending on such a variety of evidence, demanding such a nice induction of facts, requiring such perspicacity to perceive, and such candour to admit, the arguments in support of it, and from which a plausible escape, is, as we shall shortly show, so very easy. If "an appeal to the common instances of imposture ; of religious fanaticism ; of that mixture of intellectual feebleness with religious ardour, which has filled the world with the follies of enthusiasm," be in the infidel's estimation sufficient to neutralize, or at least, to turn the edge of an argument so plain and so forcible as that of Paley,—who does not see that it is still more easy to elude the force of the argument now under consideration ? How easy would be, for instance, for the infidel to resolve the whole of Mr. Croly's speculation into, fanciful and shadowy analogies ; to maintain that so far from seeing the exact and close resemblance,—the strict historical parallelism between the several cycles of events, for which Mr. Croly contends, he can see only that general and faint resemblance which must always be expected to result at every stage of the world's history, from the continued operation of the same great laws of moral government, on a race of beings essentially the same, and exposed to the same general influences. And it is evident that he could not be beaten off from such an argument, so long as the names of the actors in the several series of events, and the circumstances of the events themselves, were in any very considerable degree altered. Any great circumstantial variety must be ruinous to the conclusiveness of the argument ; nothing but such a strict and minute parallelism as it is impossible to estab-

lish, could support it against such an obvious and ready evasion. And it is evident, whether it be abstractedly conclusive or not, or to whatever extent it may be conclusive, that it requires the very same dispositions of mind to admit it, which Mr. Croly contends is essential to the success of an argument like Paley's. It presupposes what the infidel seldom possesses, an earnest desire to be convinced, uncommon candour of mind, and a willingness to abjure every sophistical argument and every plausible evasion.

But there is something still more surprising in the above extracts. In speaking of the argument derived from the "consecutive nature of the three dispensations," upon which many writers have laid so much stress, which Mr. Croly designates (in our opinion untruly) the most "capable argument that has yet been offered," and which he is probably disposed to think the more forcible and demonstrative from its so much resembling his own ; he justly remarks, that "the succession of the three requires so much chastised and calm enquiry, which the indolence of scepticism will not undertake ; and so much clearing away of matters originating solely in local circumstance, of which its prejudice is glad to take advantage ; that hitherto few arguments have been less practically effectual."

Now, who, except Mr. Croly, does not perceive that the very same objections apply with equal, not to say greater force against his own theory ; that it requires such a copious induction of facts, such a minute and comprehensive range of historical knowledge, such patience of investigation, such a nice discrimination in separating the substantial resemblance between the corresponding events of the several

cycles, from what is merely circumstantial, that few could do justice to the argument, few would even if they could, and fewer still would be ready to see, or willing to admit the force of an argument drawn from such complication and uncertainty of proof. So far from thinking such arguments as that of Mr. Croly, and that derived "from the consecutive order of the three dispensations," as *demonstrations* most fit to be propounded to avowed infidelity; or that of Paley as fitted rather to invigorate the faith of a believer, or allure the consent of a candid mind, than to force conviction in the infidel, we should adopt just an opposite opinion; we should consider such arguments as those of Paley as approaching nearest to *demonstration*, while such arguments as those "derived from the consecutive order of the three dispensations," or from Mr. Croly's "historical parallelisms," we should deem best suited (so far as available at all) to strengthen the convictions of one who already believes, or at all events, of one who is pre-disposed to believe.

In order to enable our readers to judge of the exact nature of Mr. Croly's argument, and of the propriety or impropriety of the remarks we have made upon it, we shall now present our readers with the whole of the 16th chapter, in which, after having illustrated at length in

the preceding chapters the patriarchal history, he proceeds in his attempt to show that there is a strict connexion, "an exact and unbroken parallelism between the patriarchal periods from Seth to Abram, and the periods of the Jewish history."

#### "THE ANTE-DILUVIAN PATRIARCHS.

"It will be shown that a direct connection, an exact and unbroken parallelism, is maintained between the patriarchal periods from Seth to Abraham, and the periods of the Jewish and Christian history;—that not merely the periods retain an exact coincidence, but that even the names of the patriarchs are descriptive of the characters of the corresponding periods in the Jewish annals: and, in fact, that the whole of the ante-diluvian and post-diluvian record, down to the calling of Abraham, is not merely a history, in the proper sense of the word, but also an actual series of prophecy.

"By taking the Deluge and the fall of Jerusalem (A. D. 70) as corresponding points in the patriarchal and Jewish dispensations, (a correspondence to which the mind is naturally led alike by the circumstances, and by the allusions in the Evangelists), and tracing the series of the patriarchs upwards, their births will stand opposite to the dates of Jewish history in the following list. The patriarchal dates are from the Septuagint. The Jewish dates are from the chronology inserted (chiefly from Usher) in our Bibles, which has thus received the sanction of the church, and is unshaken in all its more important points from Abraham downwards. In this part there could have been no object in the corruption of the text, and it has remained pure. The system proposed by Hales, when he loses sight of the Septuagint, seems too gratuitous to be relied on.

#### "The Patriarchal Generations.

Seth.....	205,	corresponding to B. C.	1962
Knos.....	190	"	1757
Cainan.....	170	"	1567
Mehalahalech.....	165	"	1397
Jared.....	162	"	1232
Enoch.....	163	"	1070
Methuselah.....	187	"	905
Lamech.....	188	"	718
Noah to the Deluge	600, the fall of Jerusalem A. D. 70,		530 + 70

#### "SETH.

"The name of Seth is interpreted *The Appointed*. The period of his generation is 205 years. In the corresponding 205

years of the Jewish history (from B. C. 1962 to 1757), Abraham is called from Ur of the Chaldees; he is again called in his 75th year; and he enters into cove-



nant with God, and is appointed the father of the chosen people, head of the church on earth, and progenitor of the Messiah. His whole career, and that of his son Isaac, the child of promise, is marked by an especial appointment for planting the church in the world.

"**ENOS (Despairing)**—a period of 190 years.

"From B. C. 1757 to 1567.—In 1700 Jacob begins his pilgrimage by flying into Mesopotamia to escape the resentment of his brother. His whole life is marked with trouble. 'Few and evil have the years of my life been,' is his own description towards its close. But his descendants fall into still deeper trial. The concluding years of the period find them in the Egyptian captivity, the people broken, the worship suspended, the national characteristics slavery and despair.

"**CAINAN (possession)**—a period of 170 years.

"From B. C. 1567 to 1397.—In 1571 Moses is born, to become the future deliverer of Israel. He rescues the people from their slavery, re-establishes the church, and leads the nation to the conquest of Canaan; of which his successor, under the direct guidance of Heaven, puts them in possession. The close of the period completes the triumphs of Joshua.

"**MAHALEEL (praising God)**—a period of 165 years.

"From B. C. 1397 to 1232.—In 1405 Othniel begins the line of the Judges after Joshua. During this period the fortunes of the nation are diversified. They fall into partial idolatries, and are scourged by partial punishments. But the general commonwealth is prosperous, a succession of leaders are raised by Heaven, who repel the national enemies; the great characteristic of the period is the prevalence of religion. The government is the theocracy. God is the acknowledged Sovereign of the nation. Israel is memorable among nations for its praise of God. The period closes with the usurpation of Abimelech, the beginning of an evil time,—the first violation of the theocracy.

"**JARED (Descending)**—a period of 162 years.

"From B. C. 1232 to 1070. In this year the government of the Judges is resumed, Abimelech having been slain the year before. But the whole period is one of national decline. The Israelites are delivered, for their growing corruptions, into the hands of the Philistines.

The Israelite armies are defeated, and the Ark is taken. The theocracy ends; and the period closes with the harassed reign of Saul, of whom God says to Israel, 'I gave thee a king in mine anger, and took him away in my wrath.'

"**ENOCH (Dedicated)**—a period of 165 years.

"From B. C. 1070 to 905.—In 1063 Samuel is sent to Bethlehem to anoint David, as King. Israel suddenly recovers its strength, on the cessation of idolatry; and conquers the whole of the promised land for the first time. David ascends the throne, and proposes to build the temple. In 1012 Solomon lays the foundation of the temple, and in 1004 celebrates its dedication, the glory of the Lord descending to declare its acceptance: the period extends to Jehoshaphat, who, overthrowing the Pagan altars, renews the general worship of the Lord.

"**METHUSELAH (Sending death)**—a period of 187 years.

"From B. C. 905 to 718.—This period comprehends the decline and ruin of the kingdom of Israel. About 906 the miracle of Elijah's sacrifice was given as a warning to the idolatrous nation and their king Ahab. In 721 the captivity of Hosea and the ten tribes by Shalmanezar began. This calamity was final.

"**LAMECH (Stricken)**—a period of 182 years.

"From B. C. 718 to 530.—This period comprehends the moral decline, the successive overthrow, and the Babylonian captivity of the kingdom of Judah. In 713 the war began, by the invasion of Sennacherib, who desolated the territory. After successive invasions, Jerusalem was taken by Nebuchadnezzar, the people were born into Assyrian bondage, and the land was given to strangers. The ruin was complete, yet not final. At the close of the period an extraordinary deliverance was to come.

"**NOAH (the Comforter)**—a period of 600 years.

"From B. C. 530 to A. D. 70.—The name of Noah was declared to be prophetic. It was given by Lamech to his son in the knowledge, that in his time there should be given a rest to the people of God. 'He shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed. In 536 the fortunes of the captive people underwent one of the most memorable changes in history. In that year the famous decree of Cyrus was issued, by

which they were restored to their country, and empowered to rebuild their temple. The general character of this period was that of a renewal of national strength. Judæa was a bond slave no longer, her polity was restored, her temple was rebuilt, and before the close of the period, the Messiah, the ancient and prophetic hope of Israel, and mankind, was born.

"But the exactness of the correspondence in the two series is still more remarkably exhibited in this instance. Shem that Son of Noah who was to be the head of the chosen line, was born a hundred years before the deluge. The name is interpreted *Remission*. It will be observed, that the most striking portion of the corresponding six hundred years, is that included within the *last hundred*. Judæa had been harassed by faction and war, to the verge of ruin the century before. The ravages of Epiphanes and Eupator had apparently dried up the last sources of the national strength. Jerusalem had subsequently been captured by the Romans, and the nation made tributary. Yet, at the commencement of the final century of national existence, Judæa started up into a sudden dignity and splendour unequalled from the days of Solomon.

"In B. C. 37, Herod was put in full possession of his kingdom; and defeating all his rivals, and reconciling the powerful interest of Rome, began a career of singular prosperity. He gave the country an established rank once more. He was among the wealthiest, most powerful, and most magnificent princes of his time. But the great feature of his fame was the rebuilding, or rather the new erection of the temple. This was a source of individual honour which might have been envied by all the Jewish kings since its first founder. It was a peculiar source of national pride, and made the name of Herod and his country conspicuous throughout the world. But that temple was also the source of a still higher national honour: it saw the living presence of Him, whose emblematic glory alone had shone on the temple of the son of David. Those were the years of the true *renown* of Judæa: external and acknowledged splendour to the eye of all; spiritual lustre to the eye of those 'who waited for the promise of Israel.'

"But the correspondence is not limited to this outline. In the degenerate day of the sons of Seth, a Divine warning had been given, that long-suffering was exhausted, and that there would be an end of their existence, within a hundred and

twenty years. It will be found that a similar warning was given to the Jews in their degenerate day. In the year A. C. 63, Jerusalem was, for the *first time*, captured by the Romans, under Pompey, exactly one hundred and twenty-three years before the day of its final war (reckoning from the tumult in Cæsarea, A. D. 60, which was the origin of the war). Nothing could be more fitted to awake the Jew to his fate. The determination of Rome to possess universal empire was fully known; the Jewish nation once in its grasp, was sure to be finally extinguished in the general mass of Roman power. That grasp was rapidly tightened on Judæa, and the Jew saw the independence of his country sinking hour by hour, into the hands of that people, whom their 'strange speech,' so alien to the Oriental ear, their inveterate and repulsive idolatry, their habitual love of the sword, and their severe extortion, stamped as the final destroyer declared in the prophecies; as the conquerors more sweeping and remorseless than Babylon, to avenge crimes deeper than those which had broken the strength of Judah before the cavalry and chariots of the great Eastern invaders; as the fixers of that chain which was to fasten the neck of Judah to the ground, in a captivity reckoned not by years, but ages.

"The building of the ark for the preservation of the patriarchal family, was a peculiar feature of the last days of the ante-diluvian world. The last days of Judah witnessed a not less peculiar and literal preservation of the small household of faith, the few who adhered to the true worship of Israel. Forty years before the catastrophe, the whole Jewish people were earnestly appealed to, to escape from the impending danger. A prophet was sent to command the nation 'to flee from the wrath to come,' temporal as well as eternal. The appeal was listened to with general interest, yet soon forgotten. An ark, the Christian Church, was next built before their eyes, and the declaration solemnly made, that, to all who entered it, it should be a place of perfect safety; that 'not a hair of their heads should perish.' The promise was kept to the letter. Those who entered it were saved, in body as in spirit. Amid the general ruin which overwhelmed the nation, the individuals who took shelter in the Church of the Gospel, the Christians, were carried secure through this new deluge of fire and sword; and, when the devastation was done, were sent forth to be the spiritual regenerators of the world."—pp. 228—229.

The 17th chapter is taken up with the coincidence of the post-diluvian patriarchs with the events of a similar period in European history, and which contains, as might be expected, from the greater remoteness, complexity, and magnitude of the events, speculations far more questionable.

We can only make room for an extract or two.

"*ARPHAXAD (the healer)*, a period of 135 years.

"From A. D. 72 to 207.—The first two centuries of the Christian era exhibited the successful struggles of Christianity; especially when, by the fall of the Jewish nation, its most inveterate antagonists were disabled. The period was in general a time of persecution, but of persecution which at once invigorated the zeal and purified the tenets of the Christian. After the capture of Jerusalem, conversion had begun its full course; and the Church, under all its trials, spread through the empire. The religion, whose especial and prophetic character it was, to come with healing on its wings, the 'healer of the broken-hearted and the deliverer of such as were bound,' now passed the limits of the empire, and was preached through the ends of the earth. Paganism was palpably perishing before it, and nothing but the violent opposition of the Pagan emperors, and the strong interests connected with the support of the Pagan hierarchy, were capable of checking its immediate progress to the full possession of the national mind.

"*SALAH (Mission)*, a period of 130 years.

"From A. D. 207 to 337.—This period, reaching from the commencement of the third century, the reign of Severus, to nearly the middle of the fourth, comprehends the great triumph of Christianity. The vigorous domination of Severus had restored the fortunes of the empire; but the restoration seemed only to provide strength for its endurance of a series of civil convulsions, unequalled in the wildest times of history. From his death in A. D. 222, to the close of the century, the whole empire was torn by furious factions, and competitors for the throne. Paganism was signaling her last struggles by inflicting havoc on mankind. The Church, the great *Mission*, commanded to go forth and convert all nations, was fiercely persecuted; but it still advanced, until in

A. D. 306, a succession of victories, the last of which was gained under the actual banner of the cross, placed Constantine on the throne, and established Christianity as the religion of the civilized world. The death of Constantine, in A. D. 337, closed the period."—pp. 240—242.

"*REU (the Shepherd)*, a period of 130 years.

"From A. D. 601 to 733.—To all human apprehension, Empire had now seen its last change. But the 130 years, comprehended in this period, exhibited a shape of sovereign power hitherto unknown to mankind—a Church assuming the sceptre.

"The feebleness of the Greek empire had gradually suffered the transfer of a large share of its western authority into the hands of the Bishop of Rome. At length, on the question of removing images from the Romish altars, the Bishop revolted in A. D. 728, and commenced the possession of independent sovereignty. He declared himself head of the Church, and 'Universal Shepherd,' in right of St. Peter, to whom had been given the especial charge—'feed my sheep.' The Roman PASTOR rapidly became the spiritual monarch of the western world."—pp. 243, 244.

The least sober speculations, however, are to be found at the close of the volume.

On the above citations we shall offer few remarks. Our views of their conclusiveness as *argument*, (whatever praise may be bestowed on the ingenuity they may display) have been already given in our previous criticisms. We shall merely observe here, in confirmation of what we have already said as to the dubiousness of an argument which depends on such variety, complexity, and uncertainty of data, that the whole of the above parallelism depends upon the admission that the chronology of the Septuagint is to be received before that of the Hebrew of the Pentateuch. We, of course, do not enter into the question, whether the former be of superior value or not, we merely remind the reader, that it is of itself a very difficult speculation, full of intricacy and perplexity, and one of the very stumbling-blocks in the

way of infidelity. Yet this is the salient point of Mr. Croly's argument; he actually attempts to rear a superstructure of proof, which he flatters himself approaches more nearly to demonstration, than any thing that has yet been offered in evidence of the truth of Christianity, on the quagmire of a *questio vexata*,—one of the most contested points throughout the whole range of sacred criticism.

We are now bound to add, that, though we are far from considering Mr. Croly's work of the importance which he attaches to it, as a new evidence of the truth of Christianity, and though we think he has done wrong in suspending its merits chiefly on that ground, yet it possesses very considerable merit, like every thing else from his powerful and brilliant mind. If he is too generally fanciful as a reasoner, he is at all events often ingenious, while his style possesses qualities of splendour, vivacity, and energy not often seen. The merits of the present volume appear to us to be not those of a closely consecutive piece of reasoning, but consisting rather in excellencies and beauties of a detached and insulated character. Many of the separate trains of argument are original, and sometimes profound, especially in explanation of some of the difficult portions of the Mosaic history, while they are uniformly set off and adorned with every embellishment of imagination and of style. We are sorry the length to which our previous observations have extended will only permit us to treat our readers with the following splendid specimen of the composition, and with which we must conclude.

"The work of the fourth day was a great operation on the whole frame of things. On this day the heavenly bodies, already rolling on their axes, were to be impressed with the new form of motion which rolls them round the

centres of their systems. The globe had already been divided into land and ocean; the land was already clothed with vegetation; the air was formed, tempering the heat and cold of the soil, receiving the vapours, and returning them, softened and purified, into its bosom. To the earth, thus prepared for the course by which it administers to the subsistence and pleasures of man, in this fitting moment, *the seasons*, by which this course was to be thenceforth sustained, were determined. Of all the acts of the Divine hand, next to the first summoning of the universe into existence, this was the most stupendous. Imagination totally sinks before the attempt to conceive the terrific sublimity of this display, even within the boundaries of the solar system, seen in its true velocities and magnitudes—twenty-nine orbs, from 2000 to 80,000 miles in diameter, suddenly shooting forth into space, with a speed of from 20,000 to 100,000 miles an hour; and even those velocities slow to the flight of a new host, the flame-bearers of the system, the five hundred, or the five thousand comets, sweeping columns of fire, from fifty to a hundred millions of miles long, through the heavens; crossing and traversing the planetary paths in every form of orbit, plunging on them straight downward, sweeping aside by side, cutting through them at every conceivable inclination; in all threatening them with ruin, yet darting through this infinite intricacy with a smoothness and safety which have never been impaired during six thousand years.

"Yet what is our system compared with the universe! The whole creation is in movement: the higher the telescope penetrates, the more clearly it discovers, that all its orbs alike are speeding through space; that suns and their systems are rolling round orbits of indescribable magnitude, the satellites of suns and systems vaster still, each sweeping a broader inroad into the kingdom of vacancy, all guided by one law, all sustained, animated, and governed by one transcendent will. And this was but the work of a word, the fabric of things to pass away, but 'the hiding of His power.'

"But, in all instances of the Divine agency in nature, the finer contemplation is their science. The characteristics which so powerfully strike the senses are comparatively lost in the measureless field, which their construction opens to the understanding. The laws by which the motions of our system are regulated, their exact and undeviating proportions, their periodic provisions against excess of error, form the true sublime. Yet we

may be still but in the outskirts of this knowledge. The investigations of those few years have led us to the gates of a new empire of celestial discovery. A slight change in the telescope, or some of those sudden sparks of illumination which the world calls accident, but which should more fitly be named direct interpositions of Providence, to stimulate and guide the progress of man, may soon advance us further still, and open, not simply the view, but the constitution, of the new host of heaven—The Binary and clustered stars, with their gigantic revolutions of thousands of years; the regions of the Nebulæ; those still more prodigious globes of constellations, of which we know nothing but that they contain millions; those vast insulated stars pre-eminent by their magnitude and the intense beauty of their golden, purple, emerald, and crimson splendours, perhaps offering new delight to new powers of vision in other worlds, and showing the universe to their inhabitants in shapes and lustres more magnificent than are conceivable by human eyes; glorious, even as 'one star excelleth another star in glory.'—pp. 67—69.

*Observations on the late Proceedings in the Vice-Chancellor's Court, in re the Attorney-General v. Shore, in a Letter, addressed to the Vice-Chancellor. By W. Worsley, B. A.*

*An Appeal to the Public against the Imputations of Mr. Knight, in a Speech delivered by him as one of the Counsel for the Relators, in the above-named Cause. By W. Hincks, F. L. S.*

*A Plain Statement of the Trusts, and recent Administrations of Lady Hewley's Charities, as now in Proof in the Suit of the Attorney-General v. Shore, Esq. and others, with Remarks on Efforts now making to effect "A total Disunion between Church and State." By T. W. Tottle.*

*An Historical Defence of the Trustees of Lady Hewley's Foundations, and the Claims upon them of the Presbyterian Ministry of England. By J. Hunter, F. S. A.*

THE titles of these pamphlets have been transcribed, not so much with the intention that each should furnish matter for lengthened remark, as to show, in connection with what has recently appeared in our Review department, the extreme degree of sensibility which at present exists among professors

of what is usually called, though not without violating the rules of precision, the Unitarian creed. It would seem as if the apprehension of losing the property of Lady Hewley had already produced upon their minds, an impression of no ordinary description. Perhaps they are convinced that as "congregations," according to the admission of Mr. Hunter,\* "continued to disappear from the Presbyterian body, from time to time, during the last century, so as to reduce fifty-nine in Yorkshire alone to about twenty," it would scarcely be possible that the system could be preserved from utter extinction, without the ample endowments of that benevolent lady.

The great object of that special pleading which forms the chief part of these pamphlets is, of course, to persuade the public that the present trustees are very proper persons to administer the bounty of Lady Hewley. With this view, they attempt to prove that her ladyship was undoubtedly a Presbyterian, and then to trace the history of this denomination down to the Rev. Mr. Wellbeloved, Messrs. Shore, &c. &c. Besides, these writers are anxious to have it believed, that Lady Hewley was so liberal in her religious sentiments, that, could she have lived to the present time, she would, there can be little doubt, have adopted Unitarian principles.

We will endeavour to examine these different positions. That Lady Hewley was a Presbyterian shall not be a matter in dispute, although even of this we have no evidence beyond the mere circumstance, that the majority of the early Nonconformists are understood to have been such; and that Ralph Ward, her domestic chap-



lain, appears, from Baxter, to have been ordained according to the mode in use amongst that body of professing Christians. But what was Presbyterianism in England in the time of Lady Hewley, and wherein did it differ from the Congregational mode of church government? are questions of no small importance in this part of our inquiry. Mr. Hunter himself, whose authority in matters of dissenting history is highly respectable, admits, that the nearest approach to Presbyterianism was the periodical meetings of ministers,\* associations, as we well know, by no means inconsistent with the principles of Independency. Mr. Tottiel† also allows, that from 1662, there was no class of Protestants in England who were, strictly speaking, entitled to appropriate to themselves the name of *practical* Presbyterians. The fact is, whatever difference of opinion might have existed between the two parties, the Presbyterians never realized their wishes beyond the forming of classes in London and in Lancashire; and when Cromwell seemed disposed to favour the Independents, the former became dissatisfied with the proceedings of government, and in order to strengthen their cause, made overtures to the Independents for the accommodation of their long-existing differences; and these propositions, which ultimately led to the former community being merged, in a considerable degree, in the latter, were discussed and agreed upon at Manchester about the middle of the year 1659.‡ A similar occur-

rence took place in London at a later period.\* "The brethren of the Presbyterian way in England," says Cotton Mather, "are lately come into such an happy union with those of the Congregational, that all former names of distinction are now swallowed up in that blessed one of United Brethren."† On this occasion Mr. Mead preached his sermon, entitled "The Happy Union; or, Two Sticks made One." Mr. Hunter tells us, that this "union began in 1691, and was dissolved in 1694."‡ We believe that there was no formal dissolution, but that the two bodies remained under one denomination, Nonconformists, or Dissenters, till about 1718, when several of the ministers, particularly at Exeter and in London, had evidently adopted the Arian scheme. Thus a separation took place on very different grounds than matters of church government, and the term Presbyterian appears to have been re-assumed, referring, not as formerly, and with its proper meaning, to a peculiar mode of church polity, but to doctrinal sentiments. This, we suppose, arose from the term Presbyterian, as a distinctive appellation, having formerly been in use more than any other; and the Arian party being composed of the more influential persons, retaining possession of a greater number of the older chapels. This use of the term has, however, been frequently objected to, as quite inappropriate. In the "Protestant Dissenter's Magazine," for 1799, a periodical "published with the assistance of several Dissenting ministers of the three denominations," we have the following passage:—

\* 1692.

† Magnalia, Book V. p. 59, where see the heads of the agreement.

‡ Page 17.

\* Page 14.

† Page 48.

‡ Baines's History of Lancashire, vol. ii. p. 286, where see the heads of agreement.

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"Some years ago, I remember," says a correspondent, "a question proposed by a counsellor learned in the law to a late country minister, to which the inclosed is an answer. It was occasioned by several law suits taking place about the settlement of ministers, reputedly independents, in meeting-houses said to be Presbyterian. On one of these trials a witness declared, that he was in judgment an Independent, but said he was the minister of a Presbyterian congregation, because there was no difference between them; and the verdict for the defendant being brought up to the Court of King's Bench for a reversal, Lord Mansfield said, he could not perceive where the difference lay; nay, a celebrated dissenting barrister confessed, he knew of none."\*

Again,

"The nominal Presbyterian ministers and congregations in England, in the present day, are those who are avowedly Unitarian or Arminian principles, or virtually, and *ipso facto*, as much Independents as the most rigid Calvinists of that denomination."†

In the "Christian Reformer," a decidedly Unitarian periodical, for Aug. 1821, Presbyterianism and the use of that denomination are strongly deprecated.

"In the present times of light and liberty, it is in vain that the arbitrary and exploded tenets of Presbyterianism are attempted to be revised." The following are all the reasons which, at present, I have been able to collect for fanning up the dying embers of Presbyterianism in the society of which I am a member.

"1st. The society have always been so denominated. 3dly. Some of the most eminent men amongst the Unitarians do sometimes call themselves Presbyterians. 4thly. A part of the endowment belonging to the chapel is connected with the term. With respect to the first of these reasons, I would first observe, that the term was laid aside several years ago by the almost universal consent of the society, for reasons which appeared to them highly important. But 2dly. If it had been true, that the term had been always used, will any person say that this is a sufficient reason why it must always continue. If this reasoning is admitted, there is no kind of folly or absurdity, or even vice itself, for which it might not be made to serve as a fence. In this

case, where would have been the blessings of the Reformation? Where would have been Christianity itself? In reply to the third reason, I would observe, that if some of the most eminent men amongst the Unitarians are Presbyterians, they have an undoubted right to call themselves so whenever they may think proper; and if they are not Presbyterians, and yet choose to call themselves such, their duplicity rests with themselves, and they alone must be responsible. In that case, I sincerely lament their inconsistency, but cannot consent to follow their example. But in the fourth place, a part of the endowment, it seems, is connected with the term. Have we, then, as a Christian society, so little value for our religious principles, that we cannot consent to give up a paltry sum, rather than disguise ourselves under a name, which either conveys no idea, or an erroneous one of our peculiar sentiments? Let us recollect the sacrifices made by the venerable Lindsey, Disney, Priestley, and numberless others, for the sake of an *open avowal* of what they believed to be the fundamental principles of revealed religion, and then if we can hesitate what course of conduct to pursue—let us not call ourselves Presbyterians—let us not even call ourselves Christians; but let us call ourselves—what in that case we shall certainly deserve to be called—*worshippers of mammon and idolizers of gold*."

The conclusion of this extract, written by an Unitarian himself, will altogether supersede any conjecture on our part, as to the motives which at present excite so much anxiety to revive the denominational term, Presbyterian, amongst the English Unitarians. There can be no plea whatever, on the ground of doctrinal sentiments, for the retention of those endowments which have recently become matter in dispute, inasmuch as their declension, in this respect, is far too obvious to be questioned. Hence, those persons who had heretofore laid aside, or refuted the denomination, Presbyterian, now catch at the mere term just as a drowning man would snatch at the most fragile or inefficient object that might present itself for his support.

\* Page 294.

† Page 393.

But Lady Hewley, we are assured, was no Calvinist, and though, perhaps, not an Unitarian, she was at least an Arminian, and extremely liberal in her religious opinions. In order to establish all this, a sort of higher Calvinism is ascribed to the Independents, while the Presbyterians to whom Lady Hewley is said to have belonged, are represented as Baxterians, or Arminians. Now it is not correct to suppose, that the Independents in general, or to any considerable numbers, allowing them to exist at that time, as a separate and distinct body, had adopted the principles of Dr. Crisp. The Baptists were more generally high in doctrinal sentiments. The Assembly's Catechism, which is strictly Calvinistic, is rather the catechism of the Presbyterian than of the Congregational brethren; "and it cannot well be denied, that the Presbyterians in England, in the last century, were, almost to a man, Trinitarians and Calvinists."\* Neither is it correct to say, with Mr. Hunter,† that Dr. Daniel Williams was an object of dislike and attack to the Independents.

Lady Hewley appears to have owed much of her religious character to the ministry of Ralph Ward, her domestic chaplain, and afterwards pastor to the York Nonconformists in general. Mr. Ward is said by Baxter‡ to have been well versed in the *Socinian* and *Arminian* controversy, evidently intending to convey the idea, that he stood opposed to both those systems. In a correspondence with Lady Rokeby, in 1692, Lady Hewley speaks of Archbishop Sharp as a *great Arminian*, clearly with disapprobation, while she ad-

verts to Ralph Ward, her spiritual father, as one whom she "dearly, very dearly loved." After these references, we feel inexpressibly indignant at such gratuitous assumptions as the following, and are strongly tempted to adopt the language of a friend who, we perceive, has written on the margin of our copy of Mr. Hunter's pamphlet—"Impudent falsehood!" Mr. Hunter tells us, that "the Independents had received a Calvinian system of Christianity, widely differing from the notions of Christian truth entertained by Lady Hewley."\* He speaks also of the Independents of the present day as having deviated from the Arminian sentiments of this benevolent lady, as preaching the doctrine of election, against which Lady Hewley, and the whole body of the Presbyterian ministers of her time, were set with united effort. But where is the evidence of all this? Is it not sufficiently clear, that these assumptions, so far from being borne out by any evidence that now remains, are even contradicted by it?

But Lady Hewley herself made the ability to repeat a catechism by Mr. Bowles, a Presbyterian minister, rather than that of the Assembly, the test of a religious education in the old women to be admitted into her hospital,† and Mr. Worsley ventures to assure us, that "scarcely any Calvinistic professors at this day approve of Bowles's catechism."‡ With better means of information, it is highly probable, on this subject, than Mr. Worsley, we feel no hesitation in expressing an opinion in direct opposition to his. The Independents do not, at present, and we believe never did, regard all

\* Protestant Dissenters' Magazine, 1799, p. 393.

† Page 17.

‡ See his Life, p. 412.

\* Page 32.

† Hunter, p. 40.

‡ Page 25.

the distinguishing principles of Calvinism of such vast importance, that they must of necessity be introduced on all occasions, and that even an "initiating catechism" would be essentially, and sinfully defective without them. Their opinion is different from this, and their frequent use of Dr. Watts's and Mr. Lloyd's Catechisms, by no means implies the renunciation of the distinguishing principles of the Geneva reformer, and that they disapprove of the labours of the Assembly of Divines. It is probable that the disuse of Mr. Bowles's Catechism, if it ever was much in use, arose rather from an indifference to catechetical exercises which followed the period at which it was composed, or to the publication of those by Dr. Watts, than to any objection to its sentiments by those professors of religion who retained orthodox principles. Its simplicity and shortness would seem to form sufficient reasons why Lady Hewley should adopt it in preference to that by the Westminster Assembly. That Bowles's sentiments were in direct opposition to those of the Unitarians of his day is sufficiently clear from his sermon on "the Dutie and Danger of Swearing."

But again, it is said by Mr. Hincks,\* that "Lady Hewley, in her station of life, and associating as she did for years, familiarly with several eminent Presbyterian ministers, could not possibly have been ignorant of the existence, at her time, and in her own denomination, of differences of opinion respecting the person of Christ, and the manner in which he effected the salvation of men. If she was herself strictly orthodox, and *thought orthodoxy essential*, she ought to have protected her charities

by a doctrinal test; nay, she almost must have done so." Were then all the benevolent persons of that age by whom seminaries of learning and places of worship were endowed, perfectly indifferent as to religious sentiments, for it is well known, that deeds of settlement and trust deeds, in general, executed about the same time, have no reference to peculiarity of the theological opinion? Are we not rather to ascribe this omission to the rarity of any material deviation from the strict line of orthodoxy, and the total absence of all apprehension as to any perversion of their beneficence from the objects they had so anxiously in view, and not to that pseudo-liberality which the Unitarians of the present day are so desirous to inculcate? We think so, and the subject has certainly occupied no small share of our attention.

The Lord Chancellor is reported to have said, that the religious sentiments of Lady Hewley were peculiar. We know not in what respect they were different from those of the great body of orthodox Dissenters of the present day. We have seen no evidence that they were. Perhaps his lordship, whose powerful mind, it has appeared on various occasions, would seem to have been little turned to the subject of theology, has been perusing the pamphlets now before us, and in consequence has met with difficulties, where persons of far inferior endowments, but accustomed to religious studies, would have met with none.

It is not denied that Lady Hewley was very probably, or rather certainly, a Trinitarian. It remains then to inquire how this circumstance must have affected her mind, could she have foreseen that her property would, in process of time, be, in a great measure, appropri-

\* Page 71.

ated to the support of the opposite system. It is no part of our business, on the present occasion, to attempt to prove the correctness of Trinitarian principles. It will be quite sufficient for our purpose to view them as they are generally received, and as they stand connected in that system of Christianity. The proper divinity of Christ involves the atonement of Christ, and this, according to the orthodox belief, referring to the only way of salvation, lies at the foundation of Christianity. In the view of a Trinitarian, to reject the proper divinity of Christ is virtually, and as it respects the main end of Christianity, is to reject Christianity itself. To the Unitarian the difference between the two parties is of little consequence—it is the difference between what is sufficient and what is superfluous. To the Trinitarian the difference is of infinite consequence. The Unitarian expects salvation as the reward of his own virtues. He, therefore, needs no atonement, and whether Jesus Christ was a mere man like ourselves, a created being of some very superior order, or really and properly a divine person, is to them a matter of no importance. Quite otherwise is the case with the Trinitarian: as a sinner unable to make any satisfaction to that Divine justice which he has offended, he can look for salvation only through the atonement and mediation of Him whom he regards at once as both God and man. Without an interest in this atonement he has no hope of salvation for himself, and, however much he may be charged with illiberality, he can entertain no hope for the salvation of others.

Supposing these to have been the sentiments of Lady Hewley, and this is not attempted to be denied, may we not, with great pro-

priety, in reference to Unitarian principles, adopt the language of Sir E. Sugden, and say, "Nothing would have struck with more horror the mind of Lady Hewley, than the promulgation of such doctrines. She would have shrunk back with horror and indignation at the idea that persons holding such opinions should be participators in the benefits of the funds which she gave expressly for the advancement of the Christian religion."<sup>\*</sup>

Having given, as we conceive, somewhat of a connected statement of the cause now before the Lord Chancellor, we must suspend our critical labours with regard to the pamphlets now before us for the present. Probably we may, in a subsequent number, make a few miscellaneous remarks on particular passages in these publications, which have now passed more generally under our review.

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*The Bow in the Cloud: or the Negro's Memorial. A collection of Original Contributions in prose and verse, illustrative of the Evils of Slavery, and commemorative of its Abolition in the British Colonies.* Foolslop 8vo. pp. 408. Turkey morocco. Jackson and Walford.

If this eighth month of the year was called *Augustus* in the Roman calendar in honour of Augustus Cæsar, who at that same period of the year became consul, subdued Egypt, terminated the civil wars, and thrice triumphed in the streets of imperial Rome—surely this same month will ever merit in our own calendar the title of *August*, from those events of British story that have occurred within its limits, and which have exerted and will still diffuse a mightier influence over the destinies of mankind than all the victories of

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\* Christ's Heb. Gospel, page 13.



all the Cæsars. We refer not to the fight of Cressy and the capture of Calais by our third Edward—nor to the overthrow of the usurper Richard at Bosworth Field, nor to the victory of Blenheim, important as it was to the liberties of Europe, nor to the battle of the Nile, which crushed the naval power of republican France; no, these were deeds of blood—but we refer to those moral achievements that grace the diary of this month, and which confer upon it the appropriate epithet of *august, noble, venerable, divine!*

It was in this month that two thousand nonconformist ministers voluntarily suffered the loss of all things rather than compromise the authority of conscience, and renounce their allegiance to Christ.

This happy month also saw the demise of the last sovereign of that wicked dynasty that brought upon our country unnumbered calamities, and beheld the joyous accession of the House of Brunswick, under whose paternal government this nation has advanced in wealth, knowledge, freedom, and piety, to an extent unprecedented in the records of mankind.

But this present August witnesses an event that must command the attention of the world, and influence the destinies of unborn nations, an event which displays the peaceful triumph of justice, philanthropy, and religion, over the worst passions of the human heart, and exhibits 800,000 enslaved negroes emancipated by the decree of the British Parliament, obtained not by the force of arms, but by the prayers, expostulations, and sacrifices of a Christian community. That such an event should be celebrated by the kindred arts, is at once appropriate and desirable; and while the painter and the medalist have on living

canvas and enduring brass, portrayed the features and impressed the names of the distinguished leaders in this bloodless conflict, we are glad to receive from the press the interesting and elegant volume before us, which may be justly denominated the *Emancipation Album*, as it is enriched by contributions from many of those poets, moralists, statesmen, and divines, who have through the press, in the senate, and from the pulpit, advocated a cause, which, by the favour of heaven, is now triumphant.

Where there are so many articles of interest, selection is necessarily difficult. The following remarks of Mr. Buxton on *Compensation for the Slave*, deserves the special notice of our readers.

“A mighty work is accomplished, so far as this country is concerned;—a mighty effect remains to be produced on the other side of the Atlantic. How many in England wait and watch for the result with intense anxiety and interest! For myself, I feel that the main business of my life is now brought to an end,—an end which, great as are its imperfections, excites in me the deepest thankfulness. May a blessing indeed be now with it! and may a blessing also richly descend on the nation which has made so noble a sacrifice for the cause of justice! All that remains for us to do is to endeavour cordially to render both the people of England and the negroes contented with it, and to do our utmost for the religious education and instruction of the latter. To this last object I hope all our energies will be directed. Let us not forget how much we may contribute to the perfect success of this great measure. The more I hear and read, the more I am convinced that the negro race are blessed with rather a peculiar aptitude for the reception of moral and religious instruction; and it does seem to me, that there never was a stronger call on any nation than there is now on this to meet this inclination in them; to supply them amply with the means of instruction; to despatch missionaries; to institute schools; and to send out Bibles. It is the only *compensation* in our power, and it is an abundant one! May we in this manner recompense all the sorrows and sufferings we have inflicted, and be the means of

making, in the end, their barbarous removal from their own land the greatest of blessings to them! I am cheered, indeed, by hearing the note of preparation on many sides, various denominations of Dissenters are preparing their emissaries; the Established Church, I trust, will not be behind; and the Wilberforce subscriptions, which, after the erection of a monument, are to be applied to the foundation of some institution in the West Indies which shall be a more appropriate memorial than marble, will I trust be widely patronized.

"T. F. BUXTON."

The following animated song of triumph is from the pen of the bard of Sheffield, and surely no one can with more propriety celebrate emancipation than the author of "The West Indies."

"THE NEGRO IS FREE.

"Blow ye the trumpet abroad o'er the sea,  
Britannia hath triumphed, the Negro is free;  
Sing, for the pride of the tyrant is broken,  
His scourges and fetters, all clotted  
with blood,

Are wrenched from his grasp;—for the word was but spoken,  
And fetters and scourges were sunk in the flood:

Blow ye the trumpet abroad o'er the sea,  
Britannia hath triumphed, the Negro is free.

"Hail to Britannia, fair Liberty's isle!  
Her frown quailed the tyrant, the slave caught her smile;  
Fly on the wings to tell Afric the story;  
Say to the Mother of mourners, 'Re-joice!'

Britannia went forth in her beauty, her glory,

And slaves sprang to men at the sound of her voice:

Praise to the God of our fathers;—'twas HE,  
Jehovah, that triumphed, my Country,  
by THEE.

"JAMES MONTGOMERY.

"Sheffield."

We cordially recommend this volume as an elegant and appropriate memorial, and rejoice to know that the profits which may arise from its publication, will be devoted by its amiable editor to the interests of the negro.

## NEW PUBLICATIONS, WITH SHORT NOTICES.

*Horæ Otiosæ: or Thoughts, Maxims, and Opinions.* 12mo pp. 246. London: Holdsworth and Ball. 1833.

THESE miscellaneous "Thoughts, Maxims, and Opinions," are the fruits of an intelligent mind, trained to habits of close attention and extensive observation, and which is more important, acquainted with the word of God, and disposed to try all things by "the law and the testimony." It would be too much to say, that we approve of all the sentiments which are put forth by this anonymous writer, but we consider them to be generally consistent with sound moral and evangelical principles; they are written in a clear and nervous style, and are calculated to stimulate thought, to improve the mind, and to amend the character. They are arranged under the following heads: Character; Mind, Studies, and Intellectual Habits; Life, Men, and Man-

ners; Happiness; Fancy and Imagination; Author's Style and Literature; Society, Government, and Politics; Youth and Old Age; Fame; Riches and Poverty; Miscellaneous points in Morals; and Subjects connected with Religion." The following specimens are selected almost at random, and chosen rather for their brevity, than their peculiarity:—

"Persons of impetuous and apparently unbending character, often possess a latent fund of affection and exquisite sensibility.

"Madness is much more common than is generally supposed, and seems by no means incompatible with the vigorous exercise of the intellectual faculties.

"The whole analogy of nature and of Providence seems to sanction the hypothesis that minds are originally different.

"Village influence is greater than what is exercised in towns or cities, whether for good or evil.

"The essence of most books might be reduced to the compass of a few pages. Leave out the trappings, the obvious truths, and the repetitions, and what will remain?"

"There is no greater enemy to virtue than despair."

"Mistaken views of the divine character lie at the foundation of all error in religion."

"It is quite superfluous to declaim against excess of religious feeling, as the prevailing tendency among mankind is to think and feel too little on the subject."

We cordially recommend this book as adapted to practical utility, deserving a place both on the table of the drawing-room and the study.

The critical remarks on the text, Acts xx. 28, as it relates to the Episcopalian and the Socinian controversies, are of great value, indeed we have not seen any thing more satisfactory than Dr. Henderson's discussion of Griesbach's proposed reading of *Kupiov* for *Θεου*, and which is made additionally valuable by his recent collection of some Syrian MSS. in the British Museum. Dr. Henderson has our best thanks for this enlightened and devout discourse and for the ten pages of learned and interesting notes by which it is illustrated, and which we commend to the notice of our readers.

*Inclination and Duty at Variance.* By the Author of "The Military Blacksmith." 36mo. pp. 102. London: A. Douglas, 1834.

A PLAIN, simple, unvarnished tale, designed to shew the importance of subordinating Inclination to Duty. The incidents are few, the sentiments strictly evangelical, and the characters naturally drawn; but the winding up of the tale is somewhat too romantic. It indirectly teaches the value of sobriety, and the nature of filial obligation, and is particularly adapted to the labouring classes.

*Pastoral Vigilance. A Charge delivered at the Ordination of the Rev. Samuel Davis, at Needham Market, April 18, 1834. To which are appended, Notes Critical and Illustrative on Acts xx. 28.* By E. Henderson. London, 8vo. pp. 64. Westley and Davis.

If we mistake not, this is the first charge that the esteemed Theological Tutor of Highbury College has given to the public since his accession to that important office, and from the evangelical sentiments, the critical ability, the eminent piety, and the ministerial faithfulness it exhibits, we are led to congratulate the constituents and inmates of that establishment, that their presidential chair is so advantageously occupied. As an ordination discourse, it exhibits with much fidelity and force, the duties which a Christian pastor owes both to his own soul and to the people of his charge, and cannot fail to excite the zeal, diligence, and spirituality of those who peruse it.

## LITERARY INTELLIGENCE.

### WORKS AT PRESS, OR IN PROGRESS.

The Voluntary Principle in its Application to Religious Institutions, an Address delivered at the Annual Examination of the Students of the Western Theological Academy, June 24, 1834, and published at the request of the Friends and Supporters of that Institution, by Richard Keyes.

The Negroes' Jubilee, A Memorial of Negro Emancipation, Aug. 1, 1834, with Historical Notices of the Slave Trade, and its Abolition, and of the Extinction of Slavery in the British Colonies. Dedicated with permission to T. F. Buxton, Esq. M.P. by T. Timpson, Author of "The Companion to the Bible," &c. &c. This volume, embellished with an Engraving, will be ready, Aug. 1, designed as a Present to Young Persons, to commemorate that glorious Extinction of Negro Slavery.

A Discourse of Natural and Moral Impotency, by Joseph Treman, B.D. A new Edition, with a Biographical Introduction, by Henry Rogers.

The Preacher's Manual: Lectures on Preaching; containing the Rules and Examples necessary for every species of Pulpit Address. New Edition, revised, augmented, and newly arranged; with all the Essential Parts of the Author's "Letters and Conversations," by S. T. Sturtevant. In two thick volumes, 12mo.

Christ the Resurrection and the Life, being a Sermon preached on occasion of the death of the Rev. William Vint, S.T.P. Idle, Yorkshire, by Richard Winter Hamilton, Leeds.

The Way of Salvation, by H. F. Burder, D.D. 32mo.

A Series of Essays on revealed Characteristics of God, by G. Barrow Kidd, Minister of Roe Street Chapel, Macclesfield. In one volume, 8vo. Redemption, or the New Song in both Worlds, by Robert Phillip, of Maberly Chapel, Author of "The Experimental Guides," "Manly Piety," &c.

The Memoirs of Mrs. Hannah More which will appear, it is hoped, on the 12th of August, will present a mass of Literary Correspondence, to which, since the publication of "Mayley's Life of Cowper," or "Boswell's Life of Johnson," there has been, it is believed, no parallel. The work will form four volumes, of 360 pages each, and will sell for £1 16s. in cloth. It will be embellished with a Portrait of Mrs. More, from the picture by Opie.

## TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

## PROCEEDINGS OF THE CONGREGATIONAL DEPUTIES IN THE UNITED STATES.

Although we have not been favoured with private letters from our dear brethren, Messrs. Reed and Matheson, the deputies from the Congregational Union of England and Wales, now in the United States, yet we are happy to learn, through various channels, that they are effectively discharging the duties of their mission, which in point of usefulness and interest is likely to exceed our most sanguine expectations.

Our brethren arrived during the elections; and such events in the United States too often exhibit no favourable specimens of American character. The impressions they received from these party conflicts subsided as they became more familiar with the people, and what they have witnessed in the halls of legislation, and in the assemblies of Christian benevolence, caused them to forget it all.

Their public engagements might be traced from day to day in the journals of New York and Philadelphia, but our space will not permit us to attempt it. We are happy to find that they have accomplished some of the most important objects of their mission at the Anniversary Meetings of the various Societies in the former city, and at the General Assembly of the Presbyterian Church in the latter. They were introduced to that body on the 15th of May, by Dr. Ely, who moved "that they be recognized as delegates, and be invited to sit as corresponding members on the same terms as delegates from other corresponding bodies," which was cordially approved.

The last letters received from them were dated Montreal, Canada, whither they had gone, at the urgent request of the Congregational Brethren in that country; and we trust their visit will

eminently conduce to the stability of our infant Churches in that colony.

The following extract from a letter of the Rev. William Patton, of New York, addressed to the Rev. J. A. James, of Birmingham, which appeared in *The Patriot* newspaper of the 16th of July, contains a brief summary of their proceedings and intentions.

"Our brethren, Reed and Matheson, will exert a powerful influence in kindling up a broad and steady flame. They have been received with great joy; and I think that thus far nothing but kindness has been their portion. They contributed much to enliven and interest our Anniversaries. They uniformly exhibited a lovely spirit—a spirit tender and devoted. It was my happiness to receive them both under my roof, and for the past ten days make them members of my own family. They have paid a visit to Washington city, attended the debates in Congress, visited and dined with President Jackson. They attend, next week, the meeting of the General Assembly of the Presbyterian Church, at Philadelphia; thence to the Anniversaries in Boston; thence to the General Association (of the Congregational Churches) at Connecticut; thence to the General Association (of Congregational Churches) of Massachusetts; thence to visit several of our colleges and theological seminaries in New England; thence through the interior of New York State, *via* Niagara Falls, into Canada; thence proceed up Lake Erie to Cleavland, strike across to Cincinnati; thence through Kentucky, Virginia, Maryland, &c. to New York, and about the middle of September sail for 'Home, sweet Home.' They will in every place find warm hearts and a cheerful welcome. By this circuit they will have seen the fairest portions of our land with some of our desolations."

## HIGHBURY COLLEGE.

The annual examination of the students in this Institution was held on the 1st and 2d of July. On the former day in the Classical department, the students read from Virgil, Horace, Juvenal, Homer, Sophocles, and Thucydides. On the latter, they were examined in several parts of the course of study prescribed during the past session, comprising rhetoric, logic, biblical criticism, and systematic theology. Considerable portions of the Hebrew Bible were read, and essays on several subjects were presented by the students. The following report was made by the gentlemen engaged in conducting the examination.

"We, the undersigned, having attended the examination of the students at Highbury College, have much pleasure in bearing our testimony to the diligence and application of the students during the last session, and our entire satisfaction with the proofs afforded by the several classes of their proficiency in the several departments of literature. Whatever difference of natural capacity or talent might be perceived, it was manifest that the students had applied with a success, which reflected credit on themselves, and on the valuable instructions of their tutors."

The annual meeting of the subscribers was held at the Congregational Library. T. Wilson, Esq., was called to the chair. The Rev. R. Halley read the report, and the meeting was addressed by the Rev. G. Clayton; J. Burder; H. Jenla; J. Hill, from Calcutta; Dr. Henderson; and G. Bennett, Esq.

## WESTERN ACADEMY.

The anniversary of this Institution took place at Exeter, June 24 and 25.

The students passed, with much credit to themselves and their tutors, through an extended and particular examination, on the various branches of study, which they have been pursuing, during the past year. At the close of the second day, a most appropriate and excellent address was delivered by the Rev. R. Keynes, of Hlandford, to the supporters of the Academy, and the students, which we are happy to announce Mr. Keynes has consented to publish.

The efforts which were commenced last year, to raise one thousand pounds, by subscriptions of ten pounds each, with a view to discharge the debt on the Academy House, have not yet fully accomplished the desired object. About ten subscribers more are required to enable the Treasurer to apply for the sums already promised. And when it is known, that in addition to the importance and usefulness of the Institution in its own neighbourhood, Missionaries are about to depart from it, to the East and West Indies, it is hoped that the friends of Religion and of Missions will freely tender it their help, in this time of need.

## BRUNSWICK CHAPEL, BRISTOL.

The foundation stone of the intended edifice in Brunswick-square, which has received the appellation given it above, was laid on Wednesday morning, June 25th, by the Rev. Dr. Redford, of Worcester. About one o'clock the committee, accompanied by various ministers of the dissenting body, arrived on the platform raised for their accommodation, and proceeded to open the business of the day by singing a portion of the 87th Psalm, which was followed by the reading of an appropriate portion of scripture, from the 22nd to the 61st verse of the 8th chapter of the 1st book of Kings, and by a prayer.

The Rev. Dr. Redford then addressed the assembly in a speech characterized by much warmth and expansiveness of Christian feeling, nearly as follows:—That they had met together at this time on an occasion of no ordinary importance. It was not the mere ceremony of depositing a stone and a tablet of brass that gave interest and importance to the meeting; but that this was only the preliminary step in a series of results of vast benefit which would accrue to mankind from the building of another house to the worship of God, the commencement of which they were thus celebrating. He rejoiced at all times to hear of the building of new places of worship, as in this way a satisfactory indication was afforded that the cause of religion was not standing still, nor the energies of its friends relaxed. It was to the spread of religion, and the means of



religious worship alone, that he looked for any great fundamental improvement of human nature. Civilization, so called, had done much; he meant not to depreciate its results, or the efforts which, apart from mere religious culture, had been used to push it forward; but, nevertheless, it had only effected a reformation in the external features of our race. The sins of the heart were left untouched. The dark current of vice rolled on in subterranean channels, and through deep recesses, as yet undiscovered, while the face of nature looked fresh and fair above, as if untainted by the noxious stream. The religion of Jesus Christ was the only remedy for the moral malady of man. He begged them to observe that the great amount of human misery was inflicted principally through the agency of man on man, and the sole means of rectifying this system of reciprocal oppression was to be sought for in the instrumentality of religion, and in that change of heart and disposition which accompanied the reception of the pure doctrines of the cross. He held out, therefore, the right-hand of fellowship to all who were employed in the good work of promulgating these heavenly truths, whether Episcopalian, Independent, Baptist, or Wesleyan; and he took that opportunity of inculcating a liberal and catholic spirit on the part of those who heard him. As in the various assembly before him there was, in spite of individual diversity, that which assured him that they were all possessed of human sympathies and belonged strictly to one race, so in the church of Christ there should be enough to indicate that its members were the several parts of but one community, known by one generic name. In reference to what had been said on the value of Christianity, as a remedy for the disasters to which flesh is heir, he knew well there are some who would ask, what has Christianity with its lofty vaunts done for the world? where is the proof of its boasted prowess? To such an objector he would say, "Dost thou ask what it has done, or what it is able to do, when thou all the while steelest thy heart against its reception? Throw down the obstacles which impede its entry

into thine own heart, and give it room. How canst thou challenge the efficacy of the medicine while thou refusest to taste the proffered cup of mercy? Christianity, my friends, has been combatting in an enemy's kingdom; it has been compelled to fight its way for every inch of ground; and, while it is forcibly kept within a limited range by the opposition of the world, it is taunted with the inefficiency of its efforts. Such conduct on the part of its enemies, and such inconsistency in the argument by which its opponents would prove its insignificance, strongly reminds us of the language and spirit of those who, having nailed our Saviour to the cross, said, 'If he be the Christ, let him come down from it, and we will believe on him!' It is not, however, with professed enemies only that the glorious gospel has to contend. Its progress has been impeded by the lukewarmness and inconstancy of its professed friends. Too often, instead of helping onward the chariot wheels of its triumphant car, they have hung like dead weights thereon, and clogged the speed of its career. Let us hear no more of objections like these. Christianity is indeed a plant of heavenly origin; an exotic which, transplanted from the atmosphere of the skies, sickens and fades under the pestilential air of this disastrous world."

The Rev. Gentleman then proceeded to address the building-committee, the workmen, and their principals, and, more particularly, the younger portions of the assembly. To the former he spoke in the way of encouragement, and expressed his hope that those who were engaged in the building of a house to the glory of God would not rest satisfied merely with being thus far instrumental in the purposes of God, and after all remain ignorant of the truth. He then alluded to the beauty of the situation chosen for the new building. It was in a garden that our first parents fell, but he prayed that in the garden in which they then were many might be restored from the ruins of the fall, and that here many plants of the Lord's own planting might flourish and grow up. He reminded his hearers that this temple which they were about to raise, was, after all, but an earthly temple,

which, in the course of years, must crumble and be destroyed, and urged the necessity of each and all being spiritually built up into a temple which should endure for ever. After other beautiful and affecting allusions, he spoke very feelingly of the respect and reverence which he cherished for the memory of that illustrious and holy man, the late pastor of the congregation, to which his present auditors belonged, William Thorp, a name dear to the whole Christian world, and observed that the inscription on the brass tablet which he held in his hand was one adopted from that composed by Mr. Thorp for the chapel from which the present parties had retired. It was one, he said, which fully expressed the religious sentiments and object of those who were now carrying on the present work, and he trusted that in this building the way of salvation, by Jesus Christ, would be fully and faithfully preached with the Holy Ghost sent down from heaven. The following is the inscription:—

“TO THE TRIUNE GOD.

This Stone, the Foundation of a House consecrated to His Worship, was laid on the Twenty Fifth day of June, in the Year of Our Lord One Thousand Eight Hundred and Thirty Four,

By the Rev. GEO. REDFORD, D.D.  
of Worcester.

Here while this Edifice shall stand, may the pure doctrines of the Cross be faithfully preached, with the Holy Ghost sent down from Heaven.”

After this the usual ceremony was gone through of laying the stone, when several silver coins, of the present

year, were deposited in the place cut for their reception; the service concluded with prayer, and the assembly broke up. We have seen the plans of the new chapel, and they strike us as being highly ornamental, though very chaste and simple.

*Felix Farley's Bristol Journal.*

#### SETTLEMENTS, REMOVALS, &c.

The Rev. Robert Ainslie, of Lavenham, has accepted an invitation from the church in New Court, Carey Street, to become its pastor, and will, by Divine permission, commence his stated labours on Lord's Day morning, the 3rd of August. The late venerable Dr. Winter closed his public ministry as Pastor of that church on the first Lord's Day in August, 1833.

The public recognition of the Rev. J. Woodward, late of Northampton, as the pastor of the Congregational Church assembling at Tonbridge Chapel, St. Pancras, London, took place on Tuesday evening, July 1st. The service was commenced by the Rev. James Stratten, of Paddington, with reading the Scriptures and prayer. The Rev. John Blackburn, of Pentonville, delivered the introductory discourse, and asked the usual questions, to which Mr. Woodward and Mr. Reid, the senior deacon, successively replied. The Rev. Dr. Bennett then offered special intercessions on behalf of the minister and people, which was succeeded by an affectionate address to the pastor and the congregation by the Rev. John Lelfehild, of Craven Chapel, and the whole service was closed with prayer by the Rev. Dr. Henderson, of Highbury College.

#### MISCELLANEOUS INTELLIGENCE.

##### REPORT ON THE STATE OF RELIGION IN THE GENERAL ASSOCIATION OF CONNECTICUT, U. S.

Our readers will recollect, that in our last number, (page 435) we gave a tabular view of the ecclesiastical statistics of the Congregational Churches in the State of Connecticut, and in corresponding bodies. The following annual report of the state of religion amongst them, was drawn up by a committee of five ministers, and adopted at their Annual Meeting, June, 1833.

“On reviewing the reports from the District Associations, the General Association are reminded that their work on earth is fast drawing to a close. The Head of the Church has removed five of our number—Azariah Clark, Pitkin Cowles, Samuel J. Mills, Joshua L. Williams, and Jared Andrus, from earthly scenes, and as we trust, to the reward of faithful stewards. We would record our thanks to God for these late beloved fellow-labourers, and would humbly and fervently pray for a sancti-

fied improvement of their death. The breach upon us is the more affecting from the fact, that father Mills was one of a venerated class of ministers whose praise has long been in the churches.

"It is a time of usual outward prosperity in our churches. There is much visible respect for the institutions of the Gospel, with less of open vice than at some former times. Sabbath-schools have been almost universally sustained, and are extensively conducted with more method, and interest, and expectation of success, than in past years. Our churches generally observe the monthly Concert of Prayer; and many of them the Sabbath-school Concert. The cause of temperance is marching onward. The conviction of its importance and goodness is strengthening on all sides. Though nearly all the members of some of our churches are members of temperance societies, and in a few of our parishes no ardent spirits are to be obtained except for medicinal use; yet the day is *distant*, we apprehend, of complete triumph, unless professing Christians will cease to be partakers of other men's sins, by patronizing in trade those who stand at the fountain-head of the waters of death, and pour them forth on the community. The various objects of Christian benevolence are adopted by the churches as children—are daily taking a deeper hold of their interest and sympathies—and are sustained by their increasing patronage. An unusual number of churches have been built and repaired. The fruits of past revivals remain to cheer our hearts and strengthen our hands, and the churches and pastors, generally, live in peace and love, and can testify 'how good and how pleasant it is for brethren to dwell together in unity.' If we do not mistake, the cause of religion is, on the whole, steadily gaining ground. There is more of benevolence and decision of character in the churches, and more of moral principle.

"At the last meeting of this Body thousands were reported as having been added to the Lord, and we could send out to the churches the note of joy and triumph. But the scene is changed. During the past year very few of our parishes have been visited with seasons of refreshing from the presence of the Lord, and our harps are on the willows. Probably there have not been as many *hundreds* united with the churches the year past, as there were *thousands* the year preceding. We feel constrained to acknowledge the frowns of God in this thing, and would humble ourselves in his holy presence, that there is

amongst us so little of the life and power of religion, and so much of worldliness and spiritual insensibility. Yet in the midst of wrath God has remembered mercy. From the reports of the District Associations we learn that the following places have been blest with revivals more or less powerful. Fair Haven, Durham, North Madison, Milford, Bethany, Hamden Plains, Barkhamsted, and the churches in Hartford, Darien, Ridgefield, New Fairfield, Thompson, Woodstock, Killingly, Pomfret, Brooklyn, Canterbury, Trumbull, Monroe, and Stratford. Other places, the names of which are not specified, have enjoyed precious seasons of refreshing. After all, two hundred, or more, of our churches remain without special refreshing, and over them the heavens do not drop down their dew. Why is it? Perhaps it is owing to the worldliness of private Christians—perhaps to the coldness and inaction of pastors—perhaps to their being absorbed in unprofitable and intricate discussions, rather than in the simple and pungent enforcement of the fundamental doctrines and duties of Christianity. Be this as it may, we will venture to suggest what we conceive to be a growing evil amongst us as one probable cause of our declension. It is the *great* number of non-resident members connected with our churches. Removed beyond our influence, *many* of them do not essay to join themselves to the Lord in the places to which they go. The consequence is, they become cold and worldly, and at length relapse into total apostasy from Christ. In tolerating this evil, do we not violate our solemn covenant engagements, grieve the Holy Spirit, and subject ourselves to *His* frowns, who is of purer eyes than to behold evil? From one Association, consisting of 3,000 members, more than 400 non-residents are reported, and all of them exhibit nearly the same ratio.

"As another probable cause of our declension, we would suggest the covetousness of a great proportion of professed Christians. Some indeed there are in perhaps all our churches, who abound in liberality to the extent of their means. And we rejoice in the conviction that the number of such is increasing. Still there are thousands connected with our Zion who do nothing in aid of her great and growing enterprises. There are other thousands, whose contributions are exceedingly stinted, serving merely as a quietus to consciences, which, amidst the light gushing upon them from the word and the providence of God, would otherwise be intole-

rably restless. The influence of so much covetousness in the very pale of the church is dreadful, and calls loudly for correction. So long as it continues, prayer for the Spirit must be feeble, and to a lamentable extent, unavailing.

"From Ecclesiastical Bodies in correspondence with this Association, we have intelligence as follows. The delegation from Maine reports—'During the year before the last, Maine, in common with other parts of the country, was blessed with numerous, extensive revivals. The past year has not been thus distinguished. Ten or twelve of our churches, however, have experienced a season of refreshing, and have been considerably increased in number. A delightful degree of peace and mutual confidence exists among ministers and people. The cause of temperance has advanced. Very vigorous and successful efforts have been made for the extension and improvement of Sabbath-schools. There has been a most encouraging increase of liberality in the support of benevolent institutions generally. Upon the whole, we feel that God hath not forsaken us. We have fresh reason for trusting in him, and persevering in duty.'

"From New Hampshire we receive the following cheering intelligence. 'The churches enjoy the fruits of former revivals, having peace within and with one another; and peculiar harmony subsists between the pastors in principle and practice. Our benevolent societies flourish. Domestic and foreign Missions are encouraged. Our Sabbath-schools generally flourish. Many hundreds of adults have enrolled themselves as scholars, and given a new impulse to this good work. The cause of temperance flourishes. Forty town societies have been formed since last June, and we are happy to state that all denominations of Christians favour this cause.'

"The report from Rhode Island states—'Though our churches are few, consisting of thirteen only, and most of them small, they are happily united; and are co-operating with increased devotedness and efficiency in the cause of the Redeemer. We have for several years past held a quarterly conference of the pastors and churches of our body, and have found it productive of much enjoyment; and, we think, of much good. It has tended to awaken and cherish increasing interest in the prosperity and trials of each other, as well as in the common cause, and to strengthen mutual confidence and affection.'

"The Sabbath-school operations have

had a very powerful and desirable effect, not only on the churches of our connexion, but on the State at large. They have done much for the cause of general education and moral improvement; while they have been the means of bringing not a few of our children and youth into the church; and are preparing many more of that class to come in under circumstances most hopeful to the growing prosperity of Zion. 'The Sabbath-school cause in this State,' says our late annual report, 'has never, perhaps, made more substantial progress in an equal length of time, than during the past year. Never have there been so many conversions reported, nor have our auxiliaries ever spoken with more unwavering confidence of the utility and final triumph of the cause.'

"The temperance cause has made great and very encouraging advances among us the year past. The number of societies has been much increased, and those previously existing enlarged; and they are extending their salutary influence in almost every part of the State, notwithstanding much in many places to oppose. In several of our churches all the members have adopted the pledge of total abstinence; and, it is believed, that, with the exception of one or two of the rest, almost all the members have individually adopted it.

"Maternal associations are becoming objects of deep and special interest. They are lifting up the standard of parental obligation and family government. Mothers are feeling and weeping over their covenant duties to their little ones whom they have publicly consecrated as the Lord's, under the seal of the everlasting covenant. From the prayers offered, the instructions imparted, and the impressions made by mothers through these associations, we confidently hope to recognize a verification of the blessed promise made to Abraham, renewed to the church amid the miracles, and wonders, and glory of the day of Pentecost—A God unto thee and to thy seed after thee.'

"In review, therefore, of the year, much as we have to lament of want of faithfulness and devoted zeal for the glory of God and the salvation of souls, in ourselves; and far as the state of religion among us falls below our desires; we feel that we have much cause for thankfulness and praise to God for the mercy with which he has visited us, and great encouragement to increased and persevering faithfulness in his service, knowing that our labour shall not be in vain in the Lord.

"After exhibiting a general view of their prosperities and trials, the General Assembly of the Presbyterian Church say, 'We would notice with fervent gratitude special divine favour in the effusions of the Holy Spirit: 'He has not dealt with us according to our sins, nor rewarded us according to our iniquities.' From ninety-two Presbyteries, which have made report, it appears that sixty-two have been favoured with 'times of refreshing from the presence of the Lord.' Upon more or less of the churches under the care of thirty-six of the Presbyteries, divine influence has descended like the morning dew or gentle showers. In some of them a few only of their congregations, while in others several, and in some nearly all have been cheered and blessed with these gracious visitations. Their good effects are apparent in the increased humility, zeal, and activity of the disciples of the Saviour, and the accession to their number, from the world, of such as we trust he will own as his, when he shall make up his jewels.

"But the Lord has done greater things for us than these, whereof we are glad. Twenty-six of the Presbyteries report revivals of equal extent and power with any that occurred in preceding years. The Lord has made bare his arm in behalf of his heritage. His people have been humbled and revived, and exhibit delightful evidence of increased devotedness to his service, and proud rebels have been made to bow at his feet. From them he has taken all the armour in which they trusted, silenced their self-justifying pleas, and constrained them to ascribe righteousness to him, and to sue for mercy at the foot of the cross. These glorious exhibitions of divine power and grace have been made in all portions of our widely extended limits.

"Nor are the subjects of renovating mercy confined to any particular age or class. They are found among the aged and the young—among the rich and the poor, the bond and the free, the learned and the ignorant, the polished and the rude. Yet all, notwithstanding their diversity of condition and circumstances, agree in ascribing their rescue from endless sin and suffering to God's rich and discriminating grace. They acknowledge Christ as their Master and Lord, and cheerfully devote themselves to his service. For all these trophies of redeeming mercy let Zion's God be praised. The Assembly regard revivals of religion as the great purifiers of our moral atmosphere, and the most im-

portant means of replenishing the church on earth with living active members; and of peopling heaven with redeemed sinners.

"The field thus hastily passed in review is broad, extending over the length and breadth of this great land, and the Lord is smiling on it. The sound of the watchmen, from one extremity to the other, is heard,—*Arise and let us build*; and a response echoes from heart to heart,—*Arise and let us build.*—May Israel's God, with whom is the residue of the Spirit, be with pastors and churches, and cause them to increase and abound in truth and love and appropriate effort. Let the whole sacramental host, clothed in humility and sitting in dust, offer before the throne of heavenly grace, the united, fervent prayer, *O Lord, twice us again, that the saints may praise thee,—that there may be joy in heaven over repenting sinners, and that our sin may no more go down.*"

#### IMPORTANT RESOLUTIONS OF THE UNITED COMMITTEE.

The following Resolutions acquire an additional interest, from the fact that they have been quoted in Parliament by Sir Robert Peel, Bart.

At a Meeting of the United Committee, appointed to consider the grievances under which Dissenters now labour, with a view to their redress, held at Dr. Williams's Library, in Redcross-street, on Monday, the 9th day of June, 1834,

William Hale, Esq. in the Chair;

This Committee having maturely considered the charges made against Protestant Dissenters, that, while recognizing as a principle, which they firmly hold, the severance of the Episcopal Church from the State, they design the destruction of that form of Church polity, and are anxious to participate in the secular advantages that might result from such separation, have

Resolved,—

That this Committee renew the expression of "their conscientious objection to the alliance of any Ecclesiastical systems with the civil power;" but as the motives of Protestant Dissenters, in maintaining this principle, are grossly misrepresented, they deem it necessary to declare,—

1. That Dissenters do not seek the destruction of the Episcopal Church, but only the withdrawal, from that and every other Ecclesiastical system, of the control and support of the State; and that this desire arises from their firm belief, that Christianity would be more prosperous, if, instead of being main-



tained by compulsion, and shackled by human laws, it were left to the protection of its Divine Author, and to the voluntary support of its professors.

2. That although this Committee leave it to the Legislature to determine the right appropriation of the property now enjoyed by the Established Church, yet they seek not, for Protestant Dissenters, any part of that property in support of their own churches, or for the advancement of their own peculiar religious objects; and that they would feel it a violation of their principles to acquiesce in any such appropriation.

3. That they disclaim any wish to interfere in the internal Reform of the Episcopal Church, either with regard to its worship or discipline. Maintaining, as they do, their right to regulate their own forms of worship according to the authority of Scripture, they would deem it an abandonment of their principles were they not to recognize the same right in every other section of the Christian Church.

4. That in the advancement of the great principle for which they contend, they disclaim all connection with the intrigues of faction and the designs of infidelity; and desire that no means may be employed but those of dispassionate argument and Scriptural authority.

5. That they repeat their determination to prosecute their exertions, for obtaining the earliest possible relief from their practical grievances, of which they have repeatedly and justly complained.

(Signed) WILLIAM HALE,  
Chairman.

#### RECENT DEATH.

Died, June 6th, at the residence of his daughter, the Rev. BENJAMIN RAYSON, in the 60th year of his age. He was a native of Yorkshire, and was ordained to the pastoral charge of the Independent Church meeting in George Street, Wakefield, August 19, 1801. He laboured in

that town for sixteen years with much success, and was honoured to raise a small interest to a large and flourishing society.

During this period he was a lively and affectionate preacher, and was a stated and welcome supply at the Hoxton Academy Chapel, where his warm-hearted ministrations were peculiarly acceptable to the young.

Early in 1817 he accepted an invitation from the newly-formed church at Tonbridge Chapel, Somers' Town, a spacious place of worship that had been erected mainly through the exertions of Thomas Wilson and Joseph Bunnell, Esqrs. This important connection was publicly recognized, April 9th, 1817, when the late Rev. W. Thorpe, of Bristol, with all the tenderness of sanctified friendship, addressed an able exhortation to the newly appointed pastor, who was his personal friend. This connection was for ten years honoured with much prosperity, but the last few years of Mr. Rayson's life were overcast by family afflictions and embarrassments, which all who respected him must deplore. His health sunk beneath the circumstances of humiliation in which he was placed, and he was compelled to resign his pastoral charge. It is due to the church at Somers' Town to say, that from that period to his death, they paid him an annuity equal to his own necessities, and under the circumstances in which they were placed, highly creditable to them.

His health having declined, for some time, he returned to London to see his children, but the fatigue of the journey was more than his enfeebled nature could sustain, and shortly after his arrival he expired.

A friend who saw him the evening previous to his departure, informs us that his mind was calm, resting on the Lord Jesus.

#### ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Communications have been received from Dr. J. P. Smith—Rev. J. Jefferson—Robt. Halley, J. Burder—W. Legge—G. Rogers—J. Bounsell—Thomas Milner—Thomas Scales—William Ellis—and J. Clunie, LL.D.

Also from Messrs. John Reid—W. Ellerby—George Yonge, Jun.

We request "A reader of the Congregational Magazine from the commencement," who resides at Glasgow, when he next chooses to trouble us with his advice, to pay for its postage, as we assure him we do not consider his last worth the thirteen pence halfpenny it cost; and which, but for its deceptive address, as a private letter to our publishers, would have been returned to the post office.

He exhorts us to have "Christian authority" for our statements; we entreat him to have Christian honesty in his correspondence.

We regret that we are compelled to postpone several valuable communications till our next.